First Presbyterian Church
Rev. Bert J. Bingle Pastor.

CORDOVA, ALASKA.

Sept. 26, 1934.

Dr. J.M.Somerndike
Bd. of Nat. Missions
New York, N.Y.

My dear Dr. Somerndike:

I thot I would drop you a line telling you that we are still on the field, lest by absence of communication you might think we went clear up to the North Pole and dropped thru. I am endeavoring to write this by the hunt and peck system with my left hand. I think I told you personally what the present state of prosperity would do for me, put me on the woodpile. Last year woodpile reduced my figure very nicely also helped me financially. This year I tackeled still larger trees in this primeval wilds of the northland and asn the result I strained some ligaments in my right arm. I of course thot I was tough and kept right on working. Went interior for church work and calling, worked hard to get to my destinations by pushing trucks thru glacier mud, cutting down spruce trees and throwing them over the soft spots in the just now being made road so we could get to a new gold mine, even did some freighting for folks up there to get the use of their means of transportation- another truck. This all made the arm feel like I pitched a game of baseball on Sunday afternoon. Then I cranked a model T for another fellow and it kicked.-- You can guess why I am taking an hour and a half writing this.

WE have had the best summer up here for work calling that we have ever had. Got to go up that new road to where the men are working on the highway, in the gold mine, and to where the homesteaders and roadhouse poeple are so isolated, to the trading posts, and other numerous points. REsponse was very good. I like that country.

Somewhere said that you were coming North to look us over this Autumn or Winter. Now if you even remotely had such an idea please do not go back on it. And come all the way North too so you can look over the whole works. We could show you an interesting time. And we need someone like you to come up here. Met one of the Boards folks from Chicago- Miss Preston and one from PHILADELPHIA?, Miss Frame of Pensions. I wish more would come up here like those folks.

Must close, work is opening up for the Autumn, am going to push it harder than I ever have. Best wishes to each and every one, particularly Mrs. Bennett and Miss Shivley.

Sincerely,

B. J. Bingle

October
24th
1924

Rev. B. J. Bingle,
Cordova, Alaska

Dear Mr. Bingle:

I was very glad to receive your letter of September 26th. I am afraid you are running heavy risks and not conserving your strength as you ought for the sake of your family and your work. While I know how anxious you are to be helpful, and while I understand your indomitable energy and confidence in your physical strength cause you to attempt everything that it is within human power to do, I fear that you will overdo the matter some time and injure yourself permanently. It is fine to render helpful ministries but at the same time I want you to know that we think you are too valuable a man to take any unnecessary risks.

I am planning to come to Alaska next spring for the meeting of the Presbytery, and I hope at that time to be able to visit you.

With every good wish, I am

Faithfully yours,

JMS:BH

First Presbyterian Church
Rev. Bert J. Bingle Pastor.

CORDOVA, ALASKA.

Apr. 27, 1935.

Dr. J. M. Somerndike
Board of National Missions
New York, N. Y.

My dear Dr. Somerndike:

Your two wires have been received and I will send a complete answer when I have an interview with Rev. Winterberger next week. Distances are so far here that correspondence and answers are certainly slow.

You know doubt will have given instructions to Rev. Winterberger about the buildings for that country as suggested in my last letter to you. The summer is so short and so much work needs to be done that no time dare be lost.

As to this place here I am just sick about it all. Conditions are actually worse here today than when I last wrote you. It looks to me that because of the "boneheadedness" of the underpriviledged element and the viciousness of the vicious the man on top who has ever queezed the life out of each and every thing will now give an added twist to the throttle hold and the middle man will be the victim. It sorta makes you sick when you see old men who have made some reserves up here say they have now only enough for so many months more and they have to move, also to see the young men on whom when hopes have been placed having to leave too.--- Yet there is a silver lining in the clouds, so we are still hoping and praying.

Have a fine young attorney here who is a christian and one with ability, a leader and worker in our church, a substitute when I am absent & whom I am going to place much responsibility when I am absent. He has even considered the ministry in the the past. His wife is a jewel I may write you more about him later. Sincerely, B. J. Bingle

May 6th, 1935

Rev. B. J. Bingle
Cordova, Alaska

Dear Mr. Bingle:

Rev. Herbert B. Hudnut, pastor of the Bellevue Church in Pittsburgh, broadcasts over the radio. In a recent broadcast, he referred to your work in Alaska. A few days later, he received the enclosed letter from Mr. and Mrs. Lewis Bingle of New Castle, Pennsylvania. I am sending it to you because I thought it might be of interest to you.

If you are not the long-lost son of Mr. Bingle, I hope you will write to him setting his mind at rest about it; and if you are the boy that the Stieners adopted forty years ago, I am sure that Mr. and Mrs. Bingle will be very happy to know that you are engaged in Christian work and that you are rendering such efficient service.

Faithfully yours,

JMS:PDS

First Presbyterian Church
Rev. Bert J. Bingle Pastor.

CORDOVA, ALASKA.
PALMER , Alaska.
June 13, 1935.

Dr. J. M. Somerndike
Board of National Missions
New York, N. Y.

My dear Dr. Somerndike:

Thank you so much for the $200.00 for the car. You will never guess how much help that is to me in the beginning of this new work. I was certainly at a handicapt. Some other folks from other denominations are in here, some free lancers, ~~and that~~ so travel ± had put me at a disadvantage in keeping this altogether. The administration says, "only one Protestant church and that one to whom the allocation is given." But the Luthern man particularly insists that there should be a denominational program and that his church is to take care of their people. I think however he will double cross himself as the folks are insistant themselves that there be but one Protestant church. Too the Wis. folks asked the man that used to be at the Luthern church at Anchorage to serve the colony. His wife accepted for him as he was still at Beaver teaching. This Mission representative from the same church represents Minn. and he does not want the man who already accepted the work. So far the camps I have visited and talked to the folks dierectly about the matter nearly every protestant in them have agreed 100% for the community church with our leadership.

I found the percentages for the different denominations- Catholic 15 plus percent. Methodist 15 plus percent,- Luthern 20 percent, - the rest divided between the 11 different other denominations, ours ranking next in height I presume. The Methodist bishop was here and after looking over the field said he would not come in but let us handle the work. You no doubt will hear from him. So that lets at least 60% of the people for our care even if the Lutherns would not cooperate, which is not likely. I will write you more next week. So far- O.K. Sincerely, B. J. Bingle.

First Presbyterian Church
Rev. Bert J. Bingle Pastor.

PALMER,
COLONY. ALASKA.

Dr. J. M. Somerndike
Board of National Missions
New York, N. Y.

My dear Dr. Somerndike:

Yours of June 17th arrived by last boat and I hasten to answer it. I am inclined to believe that you might think I do not know what I am up here to do, if judged by my delays in giving you definite word regarding this project. You will have read much in the papers that is contrary by this time, some of it has been very much justified. Other things written out by folks with no intestinal fortitude you can subtract. There has been trouble. I even made no attempt to get folks together in large quanities like I did at first because it was essential to keep them apart. I was afraid of a general mutiny. At times some of us had to talk ourselves blue in the face to keep them calm, they knew somethings were wrong and we knew it, but it had to be made look insignificant at that.

There is no one to blame but the Federal Gov't. This man Carr that is in might make it seem as if the trouble was elsewhere but I have studied this thing from the time it first started, both in newpapers and from the folks that left the states. One thing stands out:- if there could be anything more dumb than the FERA it would be the FERA. I could not conceive even an 8th grade graduate organizing a thing as large as this on such a basis. In fact I really cant say it was organized. How they ever got those folks this far with no more difficulty is a mystery to me.

But that last statement speaks of the colonists. It shows what worth while qualities they have. From 75 to 85 % you could not get out of here if you tried. They like it too well, and they say they will not be quitters. The trouble was that they waited and waited for the Govt. to do something toward getting homes for them and their children before Winter and the man that was sent up here was down at the FERA camp building a good boys scout headquarters as it seemed to us. With open rebellion in the air, and Carr coming on the job, that man was fired and now it appears things are going to step. In fact they are moving at lightening speed already.

As to the project loosing out in the long run, I really doubt that. The folks here are not a group of degenerates. They are a fairly high type. I am surprised that they have such a high type, figuring that they came from relief. In spite of what all might happen there are enough people already in the Valley with what would stay under any condition that would justify a S.S. Missionary up here full time.

I have written a so called church constitution for a Community Church and I have had the folks sign on the dotted line who would support this church over and above any other church or movement that might be in the Valley. I have figures to show that the number that signed are slightly over 50%. That is- if the Luthern and Catholic church both come in. If the Luthern do not, we will have no less than 75 % of the colonists. Besides this there are many valley residents. Tonight the matter comes before the Council whether we will be on Corporation property or not, due to 3 churches. I can have a piece of land off if not, and maybe it would be just as well from all that I can see, It is agreed by most all that it is to be on however. The matter of transportation by school busses comes up too, a wire for release has been sent to the Commissioner of Edu. of the Territory. That should be back today but this letter must leave a town 7 miles from here a little after 10 thismorning.

I write the above if we have to do the building, assumed we do. The matter referred to by yourself of the Govt. building the buildings has been pushed

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from here with all vigor. If that can be done it should be done. Later we can know if we wish to build, where to build and how large. There is one matter that goes along with that however that is not so easy to get straight. The Govt. if it builds will also designate who is to be the Protestant pastor. The request must go in by yourself to Mr. Williams for your board representative to be that pastor if you so desire it. I will let you know as soon as we hear from Wash. what they say about the building. If we build however, we should build at least some kind of shelter for the minister and his family here this Winter. A temporary shelter can be put up, if that is more desired, for a matter of 300 or 400.00 dollars, judging from what others have been put up at here. If no house of any kind is erected there will be no need of having anyone up here permanently. As it looks now, there will be no place to stay.

As to Cordova's payment of the $40.00 per month whihh I referred to and for which you say a coverage is coming I wish to say if I spoke short about the matter it was because I get so crowded for time to get my mail out and other things done. I was under the impression that I had spoken about it, that Cordova asked Att. Hodge, my very good church worker- his wife as well- to take my place while absent for the 4 months. So Mr. Hodge is paid the $40.00 I understand from reports coming thru that Mr. Hodge is doing very good work at Cordova, is caring for the S.S. and the worship service, and is shepherding the youngfolks just like a vetran. Mr. Hodge has considered Christian work during his life time as full time work. He feels at times he should still change over. He certainly is good for the kind of work that must be done in this country, has lived in Alaska long enough, before returning this last Spring to know what it is all about, the people etc. A person such as he, as I learn from his work there and as I know him personally, is sorta the type of person we kneed in the work up in this country. His wife is worth a million.

Elder Smith in Cordova would like to get an expression from me as to my returning or staying here. He feels that there should be an ordained man in the field at Cordova after Sept. the 1st. The leave of absence granted me is up at that time. The matter of my staying here or going back to Cordova I am leaving up to you. You no doubt have gotten requests for me to return. Unless I am mistaken you will have also letters to the effect that there should be a change. One person cannot satisfy all the people, Christ did not, and I certainly would make no attempt to satisfy some of their desires. I think too much of the church and my calling for that. Cordova is in a bad jam economically. I doubt if the salary paid by Cordova this last Winter can be continued. It might. But if it is cut down very much it will be difficult for a pastor to carry that work rightly and live on the salary from your office, plus what he gets there. I can get by with the way I have managed. On the other hand the way this has gone here in tardiness I wonder if I can leave right after the last of next month.

When things get firmely in mind here I am making a trip into Anchorage to counsel with Mr. Winterberger and then if necessity makes it so we might wire you. However if not, we will not obligate the Board that amount, you can feel assured.

Your references to the church here in conjunction with the Methodist etc. is right in my estimation. It is a beautiful thought to have them all under one council or in union but if care is not taken we get into thin air. Personally, even tho this work here has to be carefully nurtured or we get nwhere in the matter of combining all these sects and denominations, I want to take orders from you and I want my salary to come from your office. I will not be content to having a dozen different ones outline the work, I fear.

Yours sincerely,

B. J. Bingle

June
26th
1935

Rev. B. J. Bingle,
Palmer, Alaska

Dear Mr. Bingle:

I have been reading some rather alarming statements in the newspapers, relative to the Matanuska Valley project. It appears that there is great dissatisfaction among the settlers. One death has occurred, and they are fearing an epidemic. They do not have sufficient medical attendants. Food supplies are short, the Government has not lived up to its promises, and the people are being charged outrageous prices for food which they have been forced to buy. Mr. Troast has been called to Washington because of inefficiency - so the reports say - and the President has ordered Harry Hopkins, who is in charge of federal relief, to investigate the situation. He has sent a special emissary to Matanuska by plane to make a full report. The President has become interested, and Monday in Congress, Senator Vanderburg of Michigan made quite a speech condemning the whole project. It appears from the newspaper reports that twenty of the settlers returned and that many more wanted to return to the States but were unable to obtain transportation.

If there is any truth in these reports, it would seem to me that we would be very wise in proceeding very cautiously in the matter of making any further investment of Board funds in this field. I would advise also that you do not sever your connection with the Cordova church. By Fall the whole project may have blown up like so many of the Utopian plans of the present Administration have already blown up, and you will be wishing you were back again at Cordova. My purpose in writing is to ask you to keep me fully posted with reference to the whole situation, and also to advise you not to give up your work as pastor of the Cordova church, for it is quite probable that you will want to resume your relationship to that church in the Fall; and if the Matanuska Valley project is still going and then gives promise of permanency, we may decide to send someone up there, regarding the work as a transient and temporary migrant ministry.

Faithfully yours,

JMS:BH

First Presbyterian Church
Rev. Bert J. Bingle Pastor.

Palmer,
CORDOVA ALASKA.

Dr. J. M. Somerndike
Board of National Missions
New York, N. Y.

My dear Sir:

Yours of the 26th of June at hand and I reply on this boat as requested. I wish to say in the first place that this place has taken on a new lease on life since last writing. Mr. Carr and his tactics did not fit into the picture here, only added to an already troublesome conditions. Mr. Fuller of N. Y., the Rayon Mfgr., and the Col. Hunt of the Navy are the ones who after much inquiry and study have adopted the course outlined by the general Mgr.- Mr. Irwin of Palmer-the first of June. They are now getting things in shape to go ahead with that program and hit it hard. There is tough sledding ahead. Time is far spent.

Your suggestion about our relationship being continued with Cordova I wish to answer and give some thought relative to this work. Our letters suggesting almost the same things passed each other enroute to receiver. But at this writing and for the time of a month at least no one can definitely say what will happen here. This much is very apparent right now- that regardless of the Government's blunders in not taking the suggestion of their representatives on the field, and regardless of the consequences to the community project as a community center, there will be a considerable number of these farmers who will remain under any conditions. I say that because they have no where else to go. They cannot go here, they have nothing to go to. They do not want to go anywhere else. They are perfectly satisfied here. Because the Govt. did not carry thru that makes no difference, they will stay in large numbers.

To meet the situation as arose, the school is building temporary buildings in 3 localities and using 2 former buildings in other localities. That will make five places for school instead of one. Things should be ready by Sept. one or shortly after. They may be two or three room bldgs. The group of 30 families across the river to whom they are building roads will make a fine seperate community itself. They will no doubt stay almost to the man. Other groups will stay in more or less like proportions. They are now"digging in" for the Winter, putting up some kind of a home- either log or frame- and they are going at it with all their might. So they are not quitters at this early part of the game and I am sure they will not be for some time to come if at all. I am saying this as I understand them after being with them so much.

My suggestion is this:- 50% of these people besides the people originally in the valley are looking to the Presbyterian Church to carry thru its statement of providing a church here. They have looked forward to it, they have been praying for it, they do not wish to have a drinking Catholic priest or the swearing Luthern man to be the pastor and teach their children. Because they are in a tough jam, & they will have to put thru a tough Winter as I can see it- and it will be plenty tough- We hardly have any business to be anywhere else as a Christian church than right here. If we desert them now we will never be in a position to ask them to be served by our church again. Too, the Corporation wants us to continue. Again if we

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do not continue and make the other church of the Comity group comes in it will not only be bad but have a tendency to destroy the policy of allocating various sections of the territory to the various churches. Again we need this additional place here in the Presbytery. It will certainly help together the Presbytery better, also us to carry on the work in a greater Presbyterian style. As it is every one must be there at each meeting to make it legal. That being almost impossible we travel hundreds of miles and only get a few hours enforced together. By another man here on the railroad belt greater efficiency will be acquired. There can be selected [illegible] the Presbytery.

Hence, I would say by all means continue this work here. A temporary building for the pastor and family would not cost a large amount. It would cost less than rent for a year I am sure, and it could be sold later if desired. Lumber for roofing for most of the [illegible] will be furnished in all but perhaps one, that should not cost much to provide,- that is just a temporary shack and the folks do the work gratis which they will be glad to do. Please keep this work here in the program of the church, these people have felt the presence of the arm of God in their struggles to establish [illegible] in the North. I have already burried four protestant, nonLutheran children, three baptized Presbyterian, or their family were before coming North. Similar incidents would make me feel condemned if I should desert them in their hour of need and no one else to take my place.

As to my relationship with the Cordova Church- As I said before I will leave that up to you. As I told these folks here that my leave of absence from Cordova would be up Sept. ~~1st~~ some time ago they have been in no ways reluctant in saying that I should be the one to stay here thru the Winter. They want this community church and are sure if I leave that things will go on [illegible] as well. They want me to stick on the job here to help them see the first Winter thru. In that I am sure they are correct. Cordova folks however have a meeting last week and they again stated they wanted us back by Sept. one and sent word accordingly. Things are not so good over there but if a decision must be made that will hurt somebodies feelings it will have to be done regardless of the place. I cannot be both places at one time. If it has to be done an older established place could get along better for a while at least with a new man rather than a place just being established. Is he married? A man that is single or that has no children could actually get along better here than a family for the first year, I know. If you did select this the person or such a one to be to come up here I could show him about the place here and help him personally get started for perhaps 4 weeks then go back to Cordova. He could stop at Cordova on the way thru and hold communion services and attend to any church matters that a pastor should attend to and then come on the next boat, his provisions [illegible] here in the meantime. After getting his established I could return to Cordova. If such were the case I could send my family to Cordova on or about Sept 1st so the little girls could enter school at the right time. I would plan to get there by eighth to [illegible] that is to be done and I should stay here, that person could not [illegible] purchase my belongings there and then get over the seas for here permanently. For a while they could be very handy [illegible] That would save so very much freight for both parties which is equal to the original cost. But I could plan to have a definite statement [illegible] there first. I can [illegible] a little of the things there. [illegible]

Letter acceptd elder J.C. Linck in Cordova. Jimmy has been in Juneau since last Jan. Is feeling fine. Will be out in about 3 weeks. Juneau 4-7-[illegible]

July 31st, 1935

Rev. B. J. Bingle
Palmer, Alaska

Dear Mr. Bingle:

I have received your letters and also a telegram this morning from Mr. Winterberger. As I have thought carefully over the matter, I am prompted to make the following proposal:

In the first place, we cannot pay a salary of more than $1,200 a year for a missionary in the Matanuska Valley. In addition, we would be willing to provide him a place to live, as Mr. Winterberger suggests in his telegram and as you intimate in your letter, which would cost from $400 to $500. I presume you would not want to exchange your post at Cordova with your present salary of $100 a month from the Board and $40 a month from the church, with manse, for a salary of $1,200 at Matanuska. If I am correct in my impression that you would prefer to return to Cordova, I am wondering whether it would be possible for you to induce Mr. and Mrs. Hodge to undertake the work as missionaries in the Matanuska Valley at a salary of $1,200, with the understanding that we will provide $400 or $500 for the building of a residence for them. It would be a great saving of money if we could do this, for it would save the expense of transporting a man from the States. We would be willing to give the Hodges a three-year appointment. I realize that he could not conduct communion services or marry, or baptize, but I would be willing to assume the expense of having Mr. Winterberger go in there four or five times a year to conduct communion service and administer the Sacrament of baptism. Couples desiring to be married could be taken to Anchorage to Mr. Winterberger. Mr. Hodge would have the use of the car which we furnished you, and you should leave it there for his use. The Board is unwilling to make any larger investment than is necessary at the present time in view of the uncertainties with reference to the permanency of the whole project, and it seems to me that this would be a very wise provision to make for the field, in view of all the splendid things that you have written concerning the missionary devotion and spirit of Mr. and Mrs. Hodge. Of course, we would

expect them to join the Presbyterian Church before receiving an appointment.

Will you kindly take up these matters in conference with Mr. Winterberger at the earliest possible moment, and wire me your decision?

Faithfully yours,

JMS:PDS

I LIVED WITH THE ALASKAN PILGRIMS

(Copied from "Liberty" - October 12, 1935)

Note: When news of the colonization of the Matanuska Valley was announced, the Board of National Missions assigned one of its missionaries - Rev. B. J. Bingle - who was stationed at Cordova, Alaska, to the task of providing for the spiritual needs of the new settlers (more than two hundred families) and to be prepared to meet them when they arrived. Mr. Bingle has been a resident of the colony since its beginning and is carrying forward a program of church and Sunday school work, together with other varied forms of ministry in behalf of these people who otherwise would have been deprived of any spiritual care. He is conducting services and maintaining Sunday schools in each of the eight camps that have been established. Thus your Board of National Missions is continuing its work of pioneer ministry wherever the need is found in the Name of Christ and the Presbyterian Church.

Two men bore the little box into the half-finished recreation hall, where rough planks laid crossways over a couple of paint-stained and whittled sawhorses awaited it. They put it down gently and stepped back, that the minister and the mourners might come near.

The minister closed his book and raised his voice in song. Men, women, and children, many of them weeping, joined in with him, flooding the place with nostalgic melody that echoed, half heard, against the mountains that fenced in the cloudy sky:

"Goin' home, goin' home --
I'm agoin' home."

It was William Arms Fisher's song written for the music of Anton Dvorak's New World Symphony.

The singers crowded about the box on its unorthodox altar. Two men had stayed up all the night before, making that little box, measuring pieces of fir, sawing, hammering, planing, while rain drummed on their tent. In the morning some women of the camp had lined it with pieces of silk and satin, with memories of weddings and christenings and gay times of long-gone days beyond these bleak Alaskan horizons.

"Quiet like, some still day,
I'm jes' goin' home.
It's not far, jes' close by,
Through an open door."

The box smelled of the forests from which it came, and of the wild flowers heaped upon it, and the dust that blew across it. The wind covered everything and everybody with dust, the fine dust of the Matanuska Valley, swirling in over the unfinished rough-board walls of the hall. People coughed, blinked, rubbed their eyes, dug their fingers into their ears, turned their heads.

A wan tired sunlight slanted in on the home-made coffin and the tired thin faces of the mourners. At least, the light seemed tired. It had been shining all day long, day after day. Even last night, when it rained, and people went into the hospital tent to look for the last time on the white face of the child - with the flickering blue lights shining on it from behind the isinglass windows of the stove - the sun had been shining, painting rainbows on the clouds.

The recreation hall rested on a little hill in the center of the headquarters camp. There were swings for children nearby, and a row of tents for officials. Below and to the left were the tents of the colonists, standing in straight rows, smoke eddying out of tent metal chimneys. To the right were the tents and the wooden buildings of the administration - men and women sent out from Washington to help the colony; the mess hall; the building used by the Signal Corps; piles of supplies; beds and stoves; crates and boxes of machinery; heaps of chimneys, vast quantities of everything set down without regard to order, uncovered, exposed to the dust or the rain.

Directly in front were the railroad tracks, lines of old red box cars, flat-cars full of new trucks, full of new lumber; and beyond, acres and acres of brush, forests of spruce and birch and poplar and cottonwood and willow and fir, and farther on the snow-covered mountains and the gleam of Knik Glaciers, a river of blue-white ice that caught a ray of the sun. The services ended. The little box was carried out to a truck. The flowers were heaped about it. The truck moved off, going slowly, and the mourners followed on foot, picking a careful way through the brush.

The grave had been dug in a clearing approximately five hundred feet from the edge of the camp. The box was lowered into it while the minister, the Rev. R. J. Bingle, prayed aloud. Rich black loam was shoveled over it and heaped into a tiny mound. And Donald Henry Koenen, four year old child of Mr. and Mrs. Henry Koenen, formerly of South Range, Wisconsin, had found his permanent home - the first home made by the American colonists in Alaska.

A man coming back from the funeral paused and shook his fist at the mountains. Many were sick. There was only one doctor, and he had a district of sixty square miles and no auto of his own. Like every one else, he must wait for a truck to come along and give him a lift. Little children lay on cots in humid tents and fretted and cried while mothers and fathers and big sisters fanned them and kept the mosquitoes away, and prayed for the doctor to hurry. Transient workers with crushed fingers and blistered feet and broken heads cursed and smoked and made bawdy jokes, and waited for the doctor. Men and women ill with rheumatism complained, played solitaire, wrote long letters home, and wondered when the doctor would get around to them.

The rain fell; the dust blew; it was hot by day, cold by night; the mosquitoes never let one alone; the darkness never came; and when the doctor arrived he could stay but for a few minutes. There was always somebody else waiting for him. This was no country to die in, this strange, primitive, cold and lonely land - this valley shut in by those austere impassable snow-covered peaks. It was the mountains one could not endure. They hemmed one in, especially if one were sick or the father of sick children. They smothered one, chilled him, frightened him. They were beautiful, yes - at first - with their dazzling white summits that turned to red and pink and mauve and gray and blue with the dying sun. But one got over their beauty after a time and saw only their grimness. And they were symbols of the land - this land where the colonists were set down with their families, their household goods, everything that was theirs.

Why, in the name of God, had they been sent here? To be trapped by those mountains? To freeze in tents? To die while the hard-pressed doctor tarried? Why? For millions and millions of years those mountains had stood there, barring the way, guarding the valley, changing it, sending rivers of ice down to make gorges in the rock, to make hills and depressions in the plain, to make rivers and lakes and swamps. Snow covered them eternally. Some of it melted in summer and formed lakes in back of the glaciers. The water cut through the bases of the glaciers. The sun attacked from above. In August, usually, the glaciers broke with a mighty roar and freed the lakes they had dammed, and tons and tons of water plowed down into the valleys, bringing great blocks of ice, great quantities of rock and earth and gravel, and sometimes great quantities of gold and other minerals. The floods subsided, leaving acres of rock and gravel and sand and silt; and the winds came and sent the silt and sand flying everywhere, to make black loam, to make fertile land, to cover the valleys with trees, with brush, with wild flowers.

Millions of years these mountains had been altering the surface of the Matanuska Valley - with no man to defy them, and none to take advantage of the rich soil they had made. Some men had lived in the valley hundreds of years ago - Indians who had given it its name - Matanuska (Muddy Waters). The town and the valley take the name from the river. The Indians had gone and left no trace. White men had come, a few of them, packing their supplies on their backs, to build log cabins, to stay for a few months or a few years, to trap, to hunt, to fish, to look for gold. But it was only recently they had come to make a living from the soil.

And now here was a little army of Americans come to fight the wilderness, the long days, the hordes of mosquitoes, the unchanging mountains. Here they were, comparable to the Israelites in the land of Canaan. It was a brave adventure - at first. It was a rich land. It would grow almost anything. The season was not long, but the sun shone twenty hours a day or more, and there was plenty of rain. It wasn't too hot in summer, and it seldom got any colder than thirty below zero in winter. It was virgin country. It was carpeted with moss. There was no frost until one dug very deep. It was covered with brush, with trees, with lush vegetation. Some of it had never felt the blade of the plow nor the tread of a man. Millions and millions of years it had waited, growing richer and richer every year - waited for men to come and make themselves a living if they dared.

It had been a gay adventure, for most of these people were poor farmers. They had done their best, but they hadn't managed to make much of a living that way. Here they would have forty-acre tracts, houses with running water, barns, wells, livestock, all the supplies they needed, and government advice and help in growing and marketing their crops. Moreover, they would be extended credit, and they would have thirty years in which to pay for what they obtained. They had come eagerly across the continent, along the long trek by water and up the railroad from Seward. And here they were, dumped into rows of little tents with all their possessions, set down on a dusty wind-swept plain - and apparently forgotten!

There were inadequate supplies. There were no houses, no barns, no churches, no schools. They had to fetch water from the community wells. Work that should have been done before they arrived hadn't been started. Supplies that should have been there couldn't be found. They were confused, and no one seemed to know who was in charge. No one could tell what was what. The feeling of adventure had faded when the first child took sick. And now one of the kids had died.

There were tears of hopelessness and rage in the eyes of the man who shook his fist at the mountains - tears and dust. He pulled down his mosquito veil, stumbled through the brush and the rocks and the dust into camp, into his tent. Two of his children lay there burning with fever, asking for the doctor.

Most of the men in this region wear the "Matanuska veil" - a band of black netting you can pull down around your head. It circles the average man's hat when not in use. I never saw one on a woman. Apparently only the men go veiled. They look very coy peering through that black mesh. But veils are needed especially in the woods, for the mosquitoes nest in the moss. And there are miles and miles of moss. In Seward they say you can always tell a Matanuska mosquito because it has a spot as big as a dime on each wing. This is probably an exaggeration, since I never found any spots on a mosquito's wing, though I saw plenty of the pests.

Two more children died in the next few weeks, and more than a hundred persons were sick. Dr. R. E. Ostrom could stand the strain no longer. He called up Dr. J. M. Romig of Anchorage and begged for aid. Anchorage is about thirty-five miles away from the headquarters camp at Palmer, or Valley City, as the colonists renamed it. A branch line of the Alaska Railway, owned and operated by the United States government, runs between the two localities. One car, driven by a Diesel motor, makes the round trip daily. There are no automobile roads. One was started out of Anchorage some time ago, but it has only reached Eklutna, the home of the Indian school. Some time next year it may be cut through all the way to Palmer.

"For God's sake," Dr. Ostrom said, "come up and help me, or send somebody up here. There are a dozen children sick - very sick. They may die if I can't get help. I need at least one more doctor, and I need nurses." Even as he talked a special train had pulled in from Seward, bearing S. R. Fuller of New Jersey and his party. They had come to Alaska on the Coast Guard cutter "Shoshone". They had been sent by President Roosevelt after Eugene Carr, Commissioner in charge of the camp, had asked for reinforcements.

Dr. Romig hurried down to the depot to meet Mr. Fuller, who called two of his party into consultation, Dr. C. C. Davis of the United States Navy, and Dr. J. F. Murdock of the United States Public Health Service. "Dr Ostrom must have whatever help we can give him," Fuller said. "You can get nurses?"

"Yes. We have a good hospital here. And I can send a doctor up there, too, Dr. E. C. Albrecht. A young man, but a good doctor. I'll send them up tomorrow."

"Today," said Fuller.

"There's no train out until tomorrow morning."

"Why don't you put them on this train?"

"Impossible, unless you wait several hours. I must get some supplies ready to go up with them."

"Then hire a special train. You must get there tonight."

The Fuller train pulled out a few minutes later.

Drs. Davis and Murdock visited a number of tents in the headquarters camp, and then visited other camps - thumbing their way. They were astounded at what they found - the many sick, the prevailing despair, the hopelessness, the bitterness. "Cheer up," they said. "Your kids won't die. We're going to build a hospital. We'll take care of everybody. Wrap up that child and get him ready to travel. There'll be a hospital to take him to before morning!" They toured the entire valley looking for a hospital site. Someone suggested the dance hall in the town of Matanuska. The doctors hurried there. They shook their heads. The building was inadequate and the town is in the glacier-flood zone.

"How about the recreation hall?" asked Commissioner Eugene "Watch-Out-for-the" Carr. Within half an hour every available carpenter in the camp was at work, and many of the colonists. Within six hours there was a hospital. Its floor had been swept and mopped; its windows cleaned. The stoves had fires in them. The beds had been arranged. They had clean sheets. The doctor and the nurses had arrived. And a crowd of men stood about the door, silent.

It was two o'clock in the morning. The sun had just come up. Trucks went thundering over all the roads. Trucks came thundering back with patients. Men and women got out of them, carrying their children. They handed them over to the nurses. They stood outside, peeping through the door, looking at the starched white nurses, the competent reassuring doctors, the row of inviting beds. The place smelled of clean lumber, of disinfectants, of hope. Some of them sat down in the shadows and wept a little, and listened for the cries they had heard so many nights in their tents, and talked to each other in low voices. They left reluctantly in the waiting trucks. It took courage to go - but courage had returned with hope.

A new world dawned that morning at two o'clock. The kids were safe. Not only that, but a big building had been finished in six hours. There was a chance that every family would have its home and ten cleared acres and a well before snow fell.

PROTESTANT COMMUNITY

First Presbyterian Church
Rev. Bert J. Bingle Pastor.

Palmer,
CORDOVA ALASKA.
Feb. 6, 1936.

Dr. J. M. Somerndike
Boardo fo National Missions
New York, N. Y.

My dear Dr. Somerndike:

Some time ago I received a word from you regarding some kind of paper from here showing that you owned a manse, to cover the gift of $00.00. In getting our work organized here we have been slowed down by quarantine and absence of transportation hence we are not yet able to get things in final form. However in the very near future I wish to have some papers ready for your office which shall more or less explain the progress we have made up to this date. So far things have been going along in a fair shape. We have had complications to deal with such as some denominations that came not to affiliate which makes no trouble with the exception of how you may have to word various things so in time we can surround that obstacle and include them with us. At present I have a local board which is temporarily administering the work. This board was elected by the 40 to 60 who attend worship each Sunday. They have come from seven different denominations, some of them Presbyterian, there are seven on the board. It was not planned that way, they were just elected for the place by their former activity in the community each one since their arrival. In fact out of this total number I have one or two who were at one time of our Church. One of them at one time was an Elder. His last membership was in a Methodist church as he changed communities. I am depending on him for my communion and baptism etc. -- Really I am hoping I can come to the Assembly as I wish to spend with you about the whole work up here, spending more than 5 minutes talking with you about it all.

Now concerning Anchorage church. I was not satisfied with things as they seemed to be going so I made my third trip down there to look things over. I just came back from there yesterday. Frankly I do not like what has happened and what is happening at all. But Dr. I do not know at this date what you can do about it without making matters worse. It all dates back to some four or more years ago when a certain Martha Pennert who claims to have been chased by bandits in China, or she did the chasing, proceeded to Alaska to save it from going to the land where the worm sleeth not and the fire is not quenched. Weekly reports go out from here to various religious folks in the states, some to our own, telling what she is accomplishing and how the Presbyterian minister have fallen from grace, how they are not spiritual and so on. The part she writes of her accomplishments are greatly inflated, in fact she makes, if all reports are true, a first class liar. The second accusation some to bring against, that is about the ministers, because any one would lose his religion fast if he ever had that bird bothering him in his work very long. Winterburger worried as much over that woman that maybe his light was bartered by the same. Now there is no way to eliminate her, she joined the church here, has gotten many folks about her, including Carlquist the elder who assisted the new man, and to touch that subject would just split the whole works.

First Presbyterian Church
Rev. Bert J. Bingle Pastor.

CORDOVA ALASKA.

The man now in the field I understand is the first choice you Preference you had in the list that you presented to Dr. Carlquist. Carlquist wrote him but he said he would not accept till he looked over the field. They did not expect him to come North but he did. Glenn Darwin refused the offer and since he being of the evangelistic type worked and has given some mighty good devotional talks they have presented a call to him. There are some things about him that is too much Prophets is that line- for example telling how England is to be crushed by Italy in the next few years as told in the book of Daniel- anywhere is no maybe about it either. But that may be only one of a few nightmares he might have in many years so we let that skip. The thing is- he is head and shoulders about the Pohnert woman and her whole outfit. What do I mean by that latter. I mean she has duped the people of good old U.S.A. into believing that she is the only one that can save this country, has given them inflated tales of her activities and accomplishments and now has the funds to have about 2 workers with headquarters in Anchorage, Alaska with headquarters on the coast. They being there and having much to do with the ~~church~~ our church in Anchorage makes me believe two things will happen. The new man himself will not stay very long or if he does stay will realize a separation of the Pohnert outfit with himself. The latter is to be hoped for. The second thing is a reaction to the whole affair by the city to such an extent that the church will suffer and suffer much. - Now do not write them directly about it, that will still make matters worse. I will keep you informed and try getting it all ironed out if possible. I invited the new man up here, I hope he can come. I thought you should know. --- the new man is also an associate of Dr. Mathews(Doc. might be happy for him to stay so he can get that wedge in) our work has been trying since 1926 when we asked that Presbytery reverse its action and the Board of National Missions administer our work here instead of petitioning the Board to let the Synod of Wash. adm the work as passed in 1927. by the Presbytery of Yukon.)

Another matter:- I wrote Youel about Presbytery paying the expense for my going to Anchorage to Moderate that session meetings. Youel says he is broke and told me to put the bill into Anchorage. Well, I would not do that as they were not hot about my coming down there and butting into their business in the first place. The total bill to date is $22.00. I would have absorbed that expense but I have actually paid more than 125 dollars myself on the putting manse here. Just had to put it into shape for usage. I hope to get back 100 from the people here, but today I have not gotten it. Too my expenses for this job this last month run much above the 125.00 dollars which is my salary. From now on it should be much less but I have had to spend so much from my reserved to get started here that I dont seem to snap out of the kinks at all. If you can find some devoted soul that has that much down in her sock and could take up that shock for me I am sure there would be rejoicing in the celestial regions because I am getting slightly jittery just how I am going to come out on this job, going behind so much. I am sure I get by the beginning of next month without some extra salary out of this congregation.

B. J. Bingle

Feb.
25th
1936

Rev. B. J. Bingle,
Palmer, Alaska

Dear Mr. Bingle:

I sent you the following night letter yesterday:

> UNDER PRESBYTERIAN LAW BOARD HAS NO AUTHORITY TO APPOINT MINISTER FOR ANCHORAGE CHURCH STOP PRESBYTERY HAS SOLE RESPONSIBILITY FOR INSTALLING PASTOR OR FOR APPOINTMENT OF STATED SUPPLY STOP ADVISE YOU AND YOUEL INSTRUCT ANCHORAGE SESSION REGARDING CONSTITUTIONAL PROCEDURE AND REPRESENTING PRESBYTERY TO EXERCISE YOUR BEST JUDGMENT IN DECIDING WHETHER AMUNDSON SHOULD BE CALLED AS PASTOR OR APPOINTED STATED SUPPLY STOP NO PROVISION IN BOARDS BUDGET TO PAY SALARY OF PASTOR IN CASE CONGREGATION DEADLOCKED STOP ADVISE PRESBYTERY APPOINT YOU MODERATOR OF ANCHORAGE SESSION HOLDING YOU RESPONSIBLE FOR CHURCH UNTIL CALL OF NEW MINISTER APPROVED BY PRESBYTERY

You see, it is utterly impossible for our Board to step into the situation at Anchorage as you have suggested, without violating all the provisions of our constitution with reference to the relation of a vacant church to the Presbytery in the calling of a pastor. While I recognize that your Presbytery consists only of yourself and Mr. Youel because of the uncertainty of Dr. Greist, nevertheless we cannot afford to put ourselves into a position where the Anchorage church can enter a complaint to the General Assembly, charging interference on the part of the Board of National Missions with their prerogatives.

In the first place, Mr. Amundson went to Anchorage at his own volition without consulting us. I assume that he had an invitation from the Anchorage church, but possibly he went without even waiting for that. He left his own Presbytery of Seattle without asking for permission to labor outside its bounds, which is a violation of Presbyterian procedure for which he will be held accountable by that Presbytery.

The Anchorage session need a full explanation of Presbyterian law and must be reminded that they cannot call a pastor without the approval of the Presbytery; that no one but the Presbytery can install a minister as pastor of a church; and that the regular procedure is for the session of the church when they agree upon a minister whom they would like to call, to inform the Presbytery through the moderator of the session that they wish to call a congregational meeting for the purpose of calling the minister; and then the moderator of the session representing the Presbytery presides at the congregational meeting when they vote to call the man of their choice. The call is then presented to the Presbytery at a regular meeting or at a special meeting and is supported by representatives of the session who are appointed by the congregation to appear before the Presbytery, urging that the call be accepted. Also, the minister who is called is expected to indicate his willingness to accept the call before it is presented to the Presbytery for action.

In other words, the Anchorage church cannot appoint anyone as pastor or stated supply without the full approval of the Presbytery. The elders of the church, if they become recalcitrant, should be reminded of the fact that in accepting the eldership they took their oath of office to obey the constitution of the Presbyterian Church and to be governed in all their actions by that document. They cannot repudiate it for the sake

of becoming independent or for the sake of having their own way without violating the sacred vows which they took. So much for procedure.

Now Mr. Amundson is up there at Anchorage. He did not go through any invitation of ours, nor were we consulted about his going. I did not recommend him and his name was not in the list of those whom I suggested. He may be just the man for that field, but I confess that I am not in a position to pass any judgment on him whatever. If he seems to have the qualifications that will make for success, and if he is in good standing in his Presbytery and everything can be arranged in full accord with Presbyterian procedure as set forth in our constitution, you and Mr. Youel must then judge as to whether it is wise for the Presbytery to put the stamp of its approval upon his appointment as stated supply for six months, or upon his installation as pastor of the church. I think our Presbyterian law states that a stated supply can be appointed for no longer than six months at a time.

In view of the situation as you have described it due to the activities of Miss Pohnert, it would seem to me that the Presbytery ought to regularize the whole situation by appointing you as moderator of the session of the Anchorage church, which would place them in your charge; and if Mr. Amundson was satisfactory to the congregation and can prove he is in good standing in his own Presbytery of Seattle, and can obtain the permission of that Presbytery to work within the bounds of Yukon Presbytery, the Presbytery would be justified in appointing him as stated supply for six months with the understanding, however, that he could not moderate a meeting of the session under our constitution while he was stated supply, and that all questions pertaining to the appointment of a minister must be referred to you as the representative of the Presbytery. If after serving the church for six months as stated supply, the congregation then wished to extend him a regular call, and if it seemed to the members of your Presbytery that it was wise to approve such a call based upon his work during the six months' period while he acted as stated supply, you could then take action accordingly after a congregational meeting was held in the usual legal way.

There is no money in our budget to pay the full salary of a pastor or stated supply for the Anchorage church in case the congregation should become deadlocked over this matter of choosing a minister. There ought not to be any need for anything of that sort. As a matter of fact, the congregation expressed its willingness to pay a salary of $1500 and manse, and it seems to us that that should be sufficient. Indeed, in view of the fact that the church has expressed its preference to assume the status of self-support, we would encourage them to carry on without any financial assistance from the Board; but of course your Presbytery is responsible to see that everything they do is in accord with legal Presbyterian procedure. In case any questions arise, I think it should be made clear to the session that our Board owns the church building and the manse, and that it is impossible for them to consider the question of placing their church on any other basis than that of a Presbyterian church unless they are willing to purchase the property from the Board.

I am very glad to reimburse you in the amount of $22.00 for your expenses, and I will pay any additional expenses that you incur in going to Anchorage. I have already offered in a letter to Mr. Youel to pay his expenses, but he does not seem to realize the importance of this situation and has not responded to my suggestion that he visit the field without delay.

Faithfully yours,

JMS:BH

July 21, 1936.

Rev. B. J. Bingle,
Palmer,
Alaska.

Dear Mr. Bingle:

Thank you for your good letter of July 9th. I note that you have accepted from the Government title to the land at the Community Center where you can build the church and manse. I hope you are not going to call upon me for any more money for the building of the manse just now. In getting the appropriation for the church building I had to raid the Board's treasury in such a ruthless way that there is absolutely nothing left for the building of the manse this year. If you can get the church and the manse erected for the money I have secured now, $1,500, adding to it the amount you will secure from the sale of the building we erected for you last year at a cost of $500 you will be doing a fine job and you will be showing great consideration for the Board in its financial stringency.

You have asked me to give you a power of attorney to handle the property and building at Palmer. I do not see why you need a power of attorney. If you have a local board of trustees for your Palmer Church, they should hold title to the church and manse property, or if you think it is better for the Board of National Missions to hold title, the only thing it is necessary for you to do is to ask the person who is responsible for such matters to send us a deed to the plot which has been assigned for the erection of the church and manse. It might be best until things settle down in Palmer to have the Board hold title to the property and if you can get the proper officials to send us the deeds we will then want to go ahead with the erection of the building and will advance you money for the purchase of materials.

I am glad things look so promising at Anchorage with Mr. McAdoo in charge. I think he resented the frankness of my letter somewhat, but if he will sit down and read it over once a week for the next fifty-two weeks it will help him to keep out of trouble. When I come to Alaska I am going to have a frank talk with his wife, who, I fear, is not as discreet in her speech.

Faithfully yours,

J. M. Somerndike.

JMS:H

Please return if not
convenient to
Thanks.

Rev. Shelley

UNITED PROTESTANT CHURCH
- Palmer, Alaska.

August 10, 1926.

Dear Friends:

Just a few words at this time to tell you how much I enjoyed being in the great outside, again beating of civilization and beholding the tremendous accomplishments of those that are in power. It was while traveling over Penn. that I was particularly impressed, seeing hundreds of men safely guarded behind signs that read like this:"Slow Men Working"These men if they start now they will sure make the polls by Nov. that they can cast their ballots. Another thing that seemed to get me on every mile of the 5395 that I traveled out side was with the thumbers that stood on the roadside and thumb. Some are so artistic about it, they either point their thumb down, or slightly up or at various other angles. As accomplishments are little they wear their one thumb out in efficiency and the other hand is then brot into play. Thumbing thru life seems to be the fad right now, going thru on amateur's steam. When I arrived back at Palmer I began to look over my congregation to see if some of them were not trying to thumb their way into Heaven.

At Niagara Falls I was somewhat disappointed. I thought I was going to the country to see a river and a wonderful water falls. Instead I went to the main street of a large city. As I looked over the American side and compared it with the Canadian I could not help but feel that Canada had everything that was nice, even the tulip beds and squirrels were better looking, saying nothing about the Falls. My wife and I sits down to figure what we could trade to Canada for those Falls. After much reflective study my wife suggest that we trade representative Dickstein to Canada for the water sight (site) and if that was not enough we might get the bargain by throwing in Rex Tugwell,- he seemed to be in much disrepute according to the Saturday Evening Post at that time.

But no fooling now. Dr. Limouse of New York showed me the Statue of Liberty I looked at the old girl out there who has watched for all these years the ships come and go, watched that we get only the best in our land, and held high in her hand the torch of liberty, I says to the Lady, "Faithful one, Liberty is slipping, you had better hold up the other hand also". And if you go to New York right today you will see she has now both hands up.

Again a thing that made lasting impressions on me were just plain statues. When I saw the statues of former Sec. of State Seward, I just felt like walking up and patting him by the hand and say"Bill, old Boy, you sure had your part in getting me into a country where people are not all forced to go nutty to get a chance to live, thank you most heartily." But when I saw the tomb of Capt. Smigth I wondered about that cry of his ?"Boys dont give up the ship". It seems someone had said something later that it was better to be a live coward than a dead hero. These statues that were the most impressive however were found everywhere, men standing on high granite or marble slabs with a metal hat on their head, guns in hand ready for action bayonets bared, those represent the great 4 million of us,or the other 100Os that presented our day, who fought to save their country from those terrible Republicans and the Presbyterians. What heroes we were!!

Getting weary and overcome with too much information I sped my way Westward. I never went around anyone unless he was going less than 50 miles per hour. And you can bet your life that as I left the stale smelling SLATZ area of the United States and entered in the beautifully perfumed SILK RIBBON and BEER territory I stuck out my head to the beauties of nature about me and said, "Now for a good feed of Cordova Clams."

I surely do not want to weary you with too much information for one time but I think I should say a short word about our country of Palmer since our return. Things have been shaping along quite well in spite of two things that is always our obstacle in Alaska- Time and Distance. Much work has been done on the townsite, as the farms- some of the crops, even the first year ones, are marvelous, and much work has been done on the roads. At present we are endeavoring to build our church. Logs were cut by the Farmers while we were absent, we now are skidding them to the sawmill and having them sawed on two sides. Another crew of Young folk are endeavoring to get the church site cleared and foundation and construction. Both crews are mighty busy and will be for weeks to come. The spirit of building however is first class.

We had a week of breathing spell while the architect was working on our plans so I assisted the Agricultural Agt. here in the fishing. Nets were purchased and a boat built and different men signed up for the use of the same. Our job was to superintent the fishing, get men and fish back to their proper distinations and care for equiptment. We must have taken in about 4000 fish under that method. My car was turned into a fish wagon for a few days.

One little incident I will relate which shows wat a NorthWoodsman I turned out to be. It was necessary to take a trip into one section of the valley one day, and that day was hot, and so I took my family and all the kiddies I could find in the neighborhood along. They were many. In this section where we went was a beautiful lake. We selected a place far from human habitation to take a swim. Each child or group of children as well as myself was given a particular tree under which we could change clothes for that little venture. The water was fine, better than an hour we did take advantage of it, but time came we must go. While under my section of the tree I could hear a steady step coming up the beach. I called to the little fellows on on the bank farther to look up the beach and see what was coming. They stopped their jabbering long enought to say they could see nothing, but that steady tread came closer and closer. I knew it was time for berries and fish and I was very sure there could be no animal along that beach but a bear. A bear with cubs would be bad right then. I called again to the boys but they reprot them same, nothing coming. I was sure making time with my dressing when a funny noise came from down that beach about two rods It did not sound like a bear, but neither did it sould like any other animal,more a bear than anything. I was down to the last shoe when right from under the bush ahead of me came somet ing which I could not see, but it was coming. I had warned the little fellows to hurry and dress but they were not excited. When that animal started up under that bush I picked up my one shoe and told the kiddies to get up a tree that this thing might be a bear. You should have seen kiddies in large numbers going for trees with brestshos at half mast, and they were going. Oh, I had a tree too picked out but only one shoe to throw at him. And what do you think it was, someone's red headed pig. You can imagine how I felt like shaking the right hand of that pig.

We mush for all the above. I have work to do which no one else will do for me. Give our best to each and every one. We think of you often.

Sincerely, Rev. and Mrs. H. J. Engle,
and family. -EJE

EDUCATION & PUBLICITY
BOARD OF NATIONAL MISSIONS
AUG 27 1936

Palmer, Aug 19 - 26

Dr. Somerndike
Board of National Mission
New York N.Y.

My dear Dr. Somendike:

Happy to hear you are coming. Now do not let something interfere.

Don't worry about asking for more finance. If we sell our two lots & this house I will use this finance for the church & keep your part in abyance for the manse. At present we will have a wing of the church in a lovely state & fit for a manse. - & when we get it built.

I did sell one lot & when you come you will sign the deed as I have that lot recorded in the Eds. name & you have the deed in your office.

I cannot meet you in Seward as no road goes that far South yet - but will some day - I will meet you in Anchorage - you come North on the first thing that starts this way. We better plan being here Sat & Sun. A.M. I will then take you to Anchorage Sun. P.M. - for Services that night. Farmers can only be here - the mosquitoes are out of the question - & [illegible]

THE SUNDAY SCHOOL MISSIONARY IN YUKON

PRESBYTERY, ALASKA

B J Bigle

To state what one expects to do in such an assignment would be foolish indeed. It is new, and if I can judge from past experiences, it will again be "a hard nut to crack." But before we mention the fact that it will take not only hard work but considerable patience and forbearance, let me state just two observations.

Early in March, 1931, I had occasion to go into the interior by train from Matanuska. Judging from past years, I had supposed that the few coaches of which the train would consist would be sparsely occupied, and that we would find ample accommodations at the hotels where we stopped overnight (all trains go as far as possible during the day and then stop for the night while the passengers get off and spend the night in the nearest hotel). But I was greatly mistaken. Our train of three coaches was very overcrowded--it carried the largest number of passengers ever to ride on the train at that time of the year. Naturally, the hotels where we stopped were overcrowded also.

Who was on that train? There were some local travelers such as I. There were some families returning after having spent several months in the States. But the largest percentage by far consisted of young or

middle-aged men who were coming north to work in the many mining camps that dot the great expanse of the North Land. Some had been up before, but many were coming for the first time. They were on their way to mining camps, those bee hives of industry which are scattered throughout the thousands of square miles of the Territory. I wondered what those men would have during the coming weeks of labor with its intendant isolation, dirt, mosquitoes, and absence of loved ones to keep them pointed toward God. Very little, I was afraid.

In the fall of 1939, I returned to Seattle by boat. The interior had frozen up early that year and as a result, large numbers of workers in the camps had been forced to leave unexpectedly and very hurriedly. The boat was extremely crowded, and I found myself sleeping in steerage although I was traveling first class. As I mingled with the men from the mining ares, I discovered many of them to be hard working and wholesome, imbued with a will to achieve. But I could not help wondering again what religious contacts and opportunities these young men had enjoyed during the past summer. And I still felt that the answer was very little.

But now, the new work as outlined by the

National Board through Dr. Everett B. King provides that someone shall go to these mining areas where these men live and bring to them the Word of God, and pray with them and for them as a representative of Christ's Chruch. In addition to visiting these camps, he shall also go to the remote trading posts and the tiny Indian villages that are to be found along the way.

I cannot say definitely at this time how this traveling will be done. The larger part will be done, most probably, in my car or via the Alaska Railroad. If the snow is as bad as it has been the last few years, the traveling should prove interesting. While living in the Matanuska valley, I learned never to go out without a good shovel, an axe, a log chain, two sets of tire chains, a filled blowtorch, and enough tools and bailing wire to get one by in almost any emergency. If I ever omitted anything, I paid the price. However, none of these things is of value when traveling by railroad. In that case, one needs food and lots of it.

Just last Presbytery when the brethern were returning on the train, the engine was buried in a snow slide. Several more came down on top of the rest of the train, and it was not until nearly 28 hours later that we resumed our trip. Luckily we had brought food with us, for almost ten hours elapsed before any

of us received the few sandwiches available in the emergency.

Some of this contemplated travel will not be possible without snow shoes or skiis. I shall probably employ the latter. I am not sure that one can thumb a ride on a dog team sled, but I may attempt it. Other trips may be made by water. I have in the past ridden on "canary tenders" -- boats about 65 feet long which go from place to place to pick up fish -- for the purpose of visiting the fishermen who are scattered all along the edge of the ocean for many, many miles. So, the reader can see that the new missionary will serve miners, prospectors, trappers, fishermen, and Indians. The territory to cover will be about 125 miles north of the Fairbanks area, and about 300 to 400 miles south. It will also go in the vicinity of the road network which lies south and east of Fairbanks, and will extend to within 60 miles of the Canadian boundary. This latter district lies just back of the wrangel range of mountains. That is a remote place, and one cannot expect to reach there so often as places where there are small communities and regular and systematic work should be undertaken.

I shall say just a word about another phase of the work; this phase I know nothing of, so it will all be new to me.

It is the job of assistant to Miss Ann Bannan over on St. Lawrence Island, just a stone's throw from Siberia. Rev. John E. Youel, formerly of Fairbanks, went there one year ago as the result of a call by Miss Bannan and organized the work into two churches, one at Gambell, and one at Savoogna. Elders have been ordained, and the work that Miss Bannon has developed so nicely for years is culminating. The greater part of my work at St. Lawrence Island will be new to me. But if the eskimos there are anything like the fine boys and girls the other eskimoes have sent to the Vocational School at Eklutna, where we have served once each month for the past six years, they will be fine people. I most heartily anticipate this experience.

Now, what is the purpose of my work (I should say our work for Mrs. Bingle and the children will be with me in the work whenever and wherever possible)? There is one, and only one. These people, whether Indian, eskimo, or white, whether a trapper, trader, miner, or fisherman, are all candidates for children of God, disciples of Jesus Christ. They never shall be without a minister of God going to them. That is our task--going into all this world, making disciples as God

gives us the ability. We hope and pray that we are capable of filling adequately this new call of the Church.

B. J. Bingle

Nordale Hotel
Fairbanks, Alaska

Miss Wolf - please send Bingle Check for $230.00 + Charge B & B Fund - acct furniture at Palmer - note what he says about our Check - Reid your wire to-day - Sept 13 - 41

Cordially,
E B

Dr. Everett B. King
Sitka, Alaska

9/17/41

my dear Dr. King:

Arrived Wed and at this time can report the rental of the Anderson cabin - (not much more) out just this side the College - it is the 1st one this way. It has some furniture in it - some will have to be purchased. The cost is $35.00 per mo. That is the best I could do & not have a house sold out under us. The building will be quite sufficient for our needs for this period of trial of the work. We can know more next year by the close of Summer.

Now as to furniture. You state you feel that the Board should buy mine & then replace at Fairbanks. Under that I am listing the furniture as follows:

2	davenports @ 25 each	$50.00
1	Arm chair over stuffed	15.00
1	book case - Sectional	15.00
1	bed-Spring, mattress & Stand (Springs & Mat as new)	38.00
1	dresser	25.00
3	living room chairs	15.00
		$158.00

Nordale Hotel
Fairbanks, Alaska

Amt brot forward	$158.00
1 kitchen table & 4 chairs	25.00
~~Stove~~	30.00
4 Spring cots & 3 mattress (good for what they are)	00.00
1 floor lamp	3.00
Total	~~$216~~ 216.00

There was some discussion when you were here as to the library table. It is good only the style is not as it is today. It cost $25.00, second hand as is as good now as when purchased. I need a desk up here as I leave the one behind that belongs to the church. If you wish to allow the $25.00 for the table which will fit into the scheme of things there at Palmer — That will make the total $241.00 That items might appear to be listed high but when they are to be replaced it would cost more. Mrs. Bingle has made this suggestion that you give us the sum of $230.00 and we will give you a receipt for furniture (we then will owe for our recent purchases without more cost. while we report.

As it will take cash to move and I do not wish to draw from my savings for the same would it be possible for you to have the $230.00 forwarded immediately and I will use that for the moving & send you an itemized acct.

Nordale Hotel
Fairbanks, Alaska

of the expenses which you can then cover by check? Also if it is possible have my Oct. check catch me at Palmer by no later than Oct 12th? I do not want to get short up here at the start.

There is a question I should like to ask since we were speaking of Boyd representing Yukon Presbytery at General Assembly next year. - Since it is the rule of Presbytery that he should go and since I for one am willing for him to go - what is to be done about the Anchorage Church while he is absent? I ask that because when out 2 years ago it was then that the S.S. miss. should be the one to fill vacancies when a man was off the field. Am I to plan to cover that vacancy? He no doubt should be gone about 3 months. - as now I happen to be chairman of Nat. missions committee of Presbytery I would think we need to give some thot to the matter. It might be I could cover the field part of the time but as to assuming full time that would cut into our first outlined Program. - But you no doubt have in mind what to do & I will fit in what you say.

The other day I saw some bad language on a road marker - It was mud & smeared over it so the ladies along could not read. I then went to clean my hands on a bunch of grass. In that grass was a sharp piece of glass from a broken beer bottle. I surely cut my one

Nordale Hotel
Fairbanks, Alaska

ginger.- now besides trying to give a good alibi as to my terrible writing- (I always try to have one) I with Job of old am asking this question- "Does it pay to be righteous"?

When teaching Economic Civics in Twin Falls Ida high School I, saw this poem at the head of one of the Chapters:

"When Crew & Captain } understand / trust / love each other
to the core,
It takes a gale, & more than a gale
to put their ship ashore;
For one will do what the other commands
altho they are chilled to the bone,
And both together they can live thru weather
that neither can face alone".

Dr.- that is what I feel about this work up here, particularly this new task, and our relation to yourself as Administrator. We hope & pray that we will not have spent our time in vain for Jesus Christ.

We wish you the best & hope you have had a very successful visit in N. E. Alaska. Greetings to your good wife

Mrs Bingle

B. J. Bingle.

College, Liberia
Oct 20 - 14

Dr. Everett B. King
Board of Foreign Missions
156 Fifth Ave.
New York, N.Y.

My dear Dr. King:

Since we have not written anyone
for a few days and if nothing
has happened, I can say
but little for correspondence. Nothing
to hold down the work in Liberia,
but really it must end as we can not
be sure for Mr. Ross' return in time
[illegible] Executive.

I have now left Palmas - I omit
[illegible] last week. I had a fair
[illegible] the [illegible] and I
[illegible] [illegible] [illegible]

[illegible]

$9.00

$17.25

For S.F. missing — Talkeetna & Petes Creek

P.C. fare $4.00
[illegible] 6.75
[illegible] .10
Lumber at Willow 1.00
$11.35

Paid Postal Co. 10/21/41

I presume these should go on Expense acct.
[illegible] as you wish I give them
[illegible] Price so I can get my ex. and
[illegible] much [illegible] me.

Enclosed you find my money
order for $ 141.85 Oct 17-'41.
- that is the check from the R.R. only.
- that is $36.85 - P.P.
charges $5.00
$141.85 Paid 10/21/41
Palmer & Motanic
Palmer Asbestos Mines.

To the best record is ours.
I expect to come out one
of these days - when
I come at Tremont? I see
more for I sent those to the
people and have to get P.P.
- depending on the check -
you filled in the time. This
P.P. might be wire - my car Sales
I have the usual wages 2 or 3
weeks - but I don't get no $ - Next
- I mean means I should to in in the Sept.
Accept our best wishes for you & family & Kell
Friend - B. Bingle - Tremont.

Matanuska Alaska.
Oct. 17, 1941.

This is to certify that B. J. Bingle has paid to the Alaska Railroad the sum of $136.85 for moving expenses. It is itemized as follows:

2 full fare tickets---	$40.22
2 half ,, ,,	20.16
excess baggage	16.00
freight on hsehold good	60.45
	$136.85(3)

Matanuska Agent W.T. Gill.

W.T. Gill

The Alaska Railroad

Baggage from Palmer to Matanuska.

Paid 17.85
10/21/41

THE ALASKA RAILROAD MATANUSKA ALASKA OCT 17 1941

Office of Sunday School Missions
Yukon Presbytery:

College, Alaska
Oct. 30, 1941.

To Dr. Everett B. King
Secretary of Alaska Work
Board of National Missions
156 Fifth Ave.
New Yourk, N. Y.

My dear Dr. King:

Enclosed you will find the remainder of the moving expenses. I am sorry that they are so large. But I was just trying to figure out how in the world I was such a poor figurer. It seems that with this move I am actually out personally about fifty dollars or for things I did need to get and I cannot see how I can legitimately put them in the expense account. The other day a liquor salesman invited me to have a cup of coffee with him at the lunch counter. As I knew him personally I asked him how he managed his expense acct. He says- "pad it and pad it, then you know you still are going to loose." -- The bills from us will show and the items and I believe will be sufficient to cover your requirments as to papers to cover each expenditure. If insufficient please advance the amount and I will forward the necessary paper. I had to borrow $100.00 to get myself going up here.

I find a good Sunday School and a fine people at Ester. Mrs. Bingle and self called out there today, I was there for the first Sunday. I go to Nenana tomorrow. I do not like the development there. It seems that when the Episcopal folks heard I was coming they suddenly took spiritual interest in that town after a delay of near 15 years. I will know more by tomorrow at this time. --- Besides the good work Rolland did at Ester I think he has some good leads for us at Chatanega.

I hope the first expense check sent in arrives soon to repay this $100.00 Boatservice-terrible.

Sincerely,

B. F. Bingle

(Form 1061-B 15M Full Shts.-16½x34 1-40-JJC)
(A. A. R. STANDARD FORM AD-161)

FREIGHT BILL

FAIRBANKS, ALASKA, STATION 10/27/41 19

FREIGHT BILL NO. 4535

CONSIGNEE B J Bingle
DESTINATION Fairbanks
ROUTE

(POINT OF ORIGIN TO DESTINATION)

To THE ALASKA RAILROAD, Dr., For Charges on Articles Transported:

WAYBILLED FROM	WAYBILL DATE AND NO.	FULL NAME OF SHIPPER	CAR INITIALS AND NO.
Matanuska	10/23/41 195	B J Bingle	906 # 821
POINT AND DATE OF SHIPMENT	CONNECTING LINE REFERENCE	PREVIOUS WAYBILL REFERENCES	ORIGINAL CAR, INITIALS AND NO.

NUMBER OF PACKAGES, ARTICLES AND MARKS		WEIGHT	RATE	FREIGHT	ADVANCES	TOTAL
1 Pkg Radio		90	4.06	3.65		
#1 Bx Fresh Meat		120	1.62	1.95		
3 Sks Potatoes	170					
1 Sk Carrots	30	200	1.22	2.44		8.04

LOCATION — WAREHOUSE | POST OR SECTION: ht

RECEIVED PAYMENT FOR THE RAILROAD, _____ 19 ____

†WEIGHT SYMBOL L. C. L. FREIGHT

*TOTAL PREPAID $

TOTAL

AGENT

PER _____ CASHIER OR COLLECTOR

*FOR USE AT JUNCTION POINTS ON FREIGHT SUBJECT TO CONNECTING LINE SETTLEMENT

†JUNCTION AGENTS WILL, ON CONNECTING LINE TRANSFERS, INDICATE BY SYMBOL HOW WEIGHT WAS OBTAINED.

THE ORIGINAL PAID FREIGHT BILLS MUST BE SURRENDERED FOR OVER CHARGES TO BE REFUNDED, AND MUST ACCOMPANY CLAIMS FOR OVERCHARGE, LOSS OR DAMAGE.

RULES

1. This form must be prepared with typewriter, pen or indelible pencil; all information called for to be shown in full and in a clear and legible manner.

2. Weight, rate and charges must be shown in detail for less carload shipments.

3. Demurrage, switching, icing or other miscellaneous charges not included in the rate for transportation must be stated in detail, and the points at which such charges accrued, shown.

4. When charges are assessed on track scale weights, gross, tare and net weights on which charges are based and name of weighing station must be shown.

5. The route over which the shipment moved from point of origin to destination, including the initials of each carrier and name of each connecting line junction point, must be shown.

6. Over-charges will be refunded only on presentation of original paid freight bills.

7. Original paid freight bills should accompany claims for over-charge, loss or damage.

8. All freight will be subject to demurrage or storage charges, or both, as provided in published tariffs.

9. In case a shipment be reconsigned in transit by the original consignee, the name of the original shipper must not be shown, except by the consent of the original or intermediate consignee. The Original shipping point or the route up to the reconsigning point must not be shown unless that information is necessary to a determination, by the ultimate consignee, of whether or not in making out the freight bill there has been a proper application of the published rate (I. C. C. Docket 5518).

(Form 1061-B 15M Full Shts.-16½x34 1-40-JJC)

(A. A. R. STANDARD FORM AD-161)

FREIGHT BILL

FAIRBANKS, ALASKA, STATION 10/27/41 19

FREIGHT BILL NO. 4532

CONSIGNEE B J Bingle

DESTINATION Fairbanks

ROUTE

(POINT OF ORIGIN TO DESTINATION)

To THE ALASKA RAILROAD, Dr., For Charges on Articles Transported:

WAYBILLED FROM	WAYBILL DATE AND NO.	FULL NAME OF SHIPPER	CAR INITIALS AND NO.
atanuska	10/23/41 193	B J Bingle	Bag No 2
POINT AND DATE OF SHIPMENT	CONNECTING LINE REFERENCE	PREVIOUS WAYBILL REFERENCES	ORIGINAL CAR, INITIALS AND NO.

NUMBER OF PACKAGES, ARTICLES AND MARKS	WEIGHT	RATE	FREIGHT	ADVANCES	TOTAL
1 Dog as Ex Bag Set off at College SKS	100	3.20	3.20		

LOCATION — WAREHOUSE: ht — POST OR SECTION:

RECEIVED PAYMENT FOR THE RAILROAD, _____ 19 _____

†WEIGHT SYMBOL L. C. L. FREIGHT

*TOTAL PREPAID $ 3220

TOTAL

AGENT _____

PER _____ CASHIER OR COLLECTOR

THE ORIGINAL PAID FREIGHT BILLS MUST BE SURRENDERED FOR OVER CHARGES TO BE REFUNDED, AND MUST ACCOMPANY CLAIMS FOR OVERCHARGE, LOSS OR DAMAGE.

*FOR USE AT JUNCTION POINTS ON FREIGHT SUBJECT TO CONNECTING LINE SETTLEMENT

†JUNCTION AGENTS WILL, ON CONNECTING LINE TRANSFERS, INDICATE BY SYMBOL HOW WEIGHT WAS OBTAINED.

(Form 1061-B 15M Full Shts.-16½x34 1-40-JJC)
(A. A. R. STANDARD FORM AD-161)

FREIGHT BILL

FAIRBANKS, ALASKA, STATION 10/27/41 19

FREIGHT BILL NO. 4533

CONSIGNEE B J Bingle
DESTINATION Fairbanks
ROUTE

(POINT OF ORIGIN TO DESTINATION)

To THE ALASKA RAILROAD, Dr., For Charges on Articles Transported:

WAYBILLED FROM	WAYBILL DATE AND NO.	FULL NAME OF SHIPPER	CAR INITIALS AND NO.
Matanuska	10/23/41 193	B J Bingle	Bag Car No. 2
POINT AND DATE OF SHIPMENT	CONNECTING LINE REFERENCE	PREVIOUS WAYBILL REFERENCES	ORIGINAL CAR, INITIALS AND NO.

NUMBER OF PACKAGES, ARTICLES AND MARKS	WEIGHT	RATE	FREIGHT	ADVANCES	TOTAL
4 Bags 1 Lge Suit case Ex Baggage	220	3.20	7.05		
S/O College SKS					

LOCATION		RECEIVED PAYMENT FOR THE	†WEIGHT SYMBOL L. C. L. FREIGHT	*TOTAL PREPAID	
WAREHOUSE	POST OR SECTION	RAILROAD, 19		$ 7.05	TOTAL
ht				AGENT	
				PER CASHIER OR COLLECTOR	

*FOR USE AT JUNCTION POINTS ON FREIGHT SUBJECT TO CONNECTING LINE SETTLEMENT
†JUNCTION AGENTS WILL, ON CONNECTING LINE TRANSFERS, INDICATE BY SYMBOL HOW WEIGHT WAS OBTAINED.

THE ORIGINAL PAID FREIGHT BILLS MUST BE SURRENDERED FOR OVER CHARGES TO BE REFUNDED, AND MUST ACCOMPANY CLAIMS FOR OVERCHARGE, LOSS OR DAMAGE.

To Board of National Missions.
156 Fifth ave N.Y.

In acct. with Rev. B. J. Bingle - College, Alaska.

Moving Expenses for Bingle family:

Curry Holt	$16.00
Freight bill No - 4573	15.01
" " " 4534	87.68
" " " 4535	8.04
" " " 4532	3.20
" " " 4533	7.05
Dragage - Pioneer Express	7.00
Labor moving - Rob't Thos.	2.00
Lunch at Healy	1.00
	$146.98
Bingle Personal	50
	196.98

(Form 1061-B 15M Full Shts.-16½x34 1-40-JJC)
(A. A. R. STANDARD FORM AD-161)

FREIGHT BILL

FAIRBANKS, ALASKA, STATION 10/28/41 19

FREIGHT BILL NO. 4573

CONSIGNEE B J Bingle
DESTINATION Fairbanks
ROUTE

(POINT OF ORIGIN TO DESTINATION)

To THE ALASKA RAILROAD, Dr., For Charges on Articles Transported:

WAYBILLED FROM	WAYBILL DATE AND NO.	FULL NAME OF SHIPPER	CAR INITIALS AND NO.
Palmer	10/23/41 1633	B J Bingle	93
POINT AND DATE OF SHIPMENT	**CONNECTING LINE REFERENCE**	**PREVIOUS WAYBILL REFERENCES**	**ORIGINAL CAR, INITIALS AND NO.**
	At Anch		54

NUMBER OF PACKAGES, ARTICLES AND MARKS	WEIGHT	RATE	FREIGHT	ADVANCES	TOTAL
1 Bx Cd Vegt's	115	2.46	2.83		
3 Bbls Pres. Fruits & Veg in gls	495	2.46	12.18		15.01

LOCATION		Received payment for the	†Weight Symbol L. C. L. Freight	*Total Prepaid		
WAREHOUSE	POST OR SECTION	Railroad. 19		$	TOTAL	
ht						
		Agent				
		Per Cashier or Collector				

*FOR USE AT JUNCTION POINTS ON FREIGHT SUBJECT TO CONNECTING LINE SETTLEMENT
†JUNCTION AGENTS WILL, ON CONNECTING LINE TRANSFERS, INDICATE BY SYMBOL HOW WEIGHT WAS OBTAINED.

THE ORIGINAL PAID FREIGHT BILLS MUST BE SURRENDERED FOR OVER CHARGES TO BE REFUNDED, AND MUST ACCOMPANY CLAIMS FOR OVERCHARGE, LOSS OR DAMAGE.

(Form 1061-B 15M Full Shts.-16½x34 1-40-JJC)
(A. A. R. STANDARD FORM AD-161)

FREIGHT BILL

FAIRBANKS, ALASKA, STATION 10/23/41 19

FREIGHT BILL NO. 4534

CONSIGNEE B J Bingle
DESTINATION Fairbanks
ROUTE

(POINT OF ORIGIN TO DESTINATION)

To THE ALASKA RAILROAD, Dr., For Charges on Articles Transported:

WAYBILLED FROM	WAYBILL DATE AND NO.	FULL NAME OF SHIPPER	CAR INITIALS AND NO.
Matanuska	10/23/41 19[illegible]	B J Bingle	2403
POINT AND DATE OF SHIPMENT	CONNECTING LINE REFERENCE	PREVIOUS WAYBILL REFERENCES	ORIGINAL CAR, INITIALS AND NO.

NUMBER OF PACKAGES, ARTICLES AND MARKS	WEIGHT	RATE	FREIGHT	ADVANCES	TOTAL
1 Plymouth Car/Sedan Anti freeze in radiator Gas drained Keys under right fender	3200	2.74	87.68		87.68

Bond 501

THE ALASKA RAILROAD
OCT 28 '41
FREIGHT OFFICE
FAIRBANKS, ALASKA

LOCATION		RECEIVED PAYMENT FOR THE	†WEIGHT SYMBOL L. C. L. FREIGHT	*TOTAL PREPAID
WAREHOUSE	POST OR SECTION	RAILROAD, _____ 19		$
ht				TOTAL

AGENT
PER _____
CASHIER OR COLLECTOR

*FOR USE AT JUNCTION POINTS ON FREIGHT SUBJECT TO CONNECTING LINE SETTLEMENT
†JUNCTION AGENTS WILL, ON CONNECTING LINE TRANSFERS, INDICATE BY SYMBOL HOW WEIGHT WAS OBTAINED.

THE ORIGINAL PAID FREIGHT BILLS MUST BE SURRENDERED FOR OVER CHARGES TO BE REFUNDED, AND MUST ACCOMPANY CLAIMS FOR OVERCHARGE, LOSS OR DAMAGE.

PIONEER EXPRESS
Fairbanks, Alaska.

Oct. 31, 1941.

To the Board of National
Missions
New York, N. Y.

This is to certify that we have received from Rev. B. J. Bingle the sum of $7.00 for drayage of Rev. Bingle's household goods from Fairbanks to College, Alaska-- time consumed 1 hr. and 15 minutes.

Signed Kathleen Reap
Pioneer Express
Fairbanks, Alaska.

Fairbanks, Alaska
Oct 31, '41

To. Board of National Missions
156 Fifth Ave.
New York, N.Y.

This is to Certify that I have rec'd from Rev. B. J. Bingle the Sum of Two ($2.00) dollars for labor in moving Rev. Bingle house hold goods to his Present residence near College, Alaska.

Signed Robert Thomas

OFFICE OF SUNDAY SCHOOL MISSIONS
-Yukon Presbytery-

College, Alaska.
Nov. 8, 1941.

Dear friends:- Nov. 8, 1941 finds us already 2 wks. on our new location. We have had new experiences, some more interesting than others. It was only yesterday when we attempted to drive our Plymoth over a mountain pass some miles Norththat we found every foot of the way slippery and near the top we became stalled in drifting snow. One would miss that road only once.. We made our destination to the little mining community alright.-- Last wk. found myselfabout 80 mile South in a little town that seems to have one diversion- that is to become intoxicated. We were frozen out of the church building so for services we took to the dance hall, theater, or otherwise community building where by running church just before the show we could keep warm. You would be supprised at the fine folks living out there surrounded by frost covered trees where one is sung to sleep each night by the malemute chorus. A fine response and a good evening was had by all.

Our new work, that of Sunday School Missionary, covers over an area about 450 miles long traversing both sides of highway and railroad. Many of its adjacent areas takes us to gold or coal mines. Once each year finds myself at St. Lawrence Island or Wales Alaska. These two places are just a few miles from Siberia. By the looks of the task it will be an interesting one- tho it will take me away from home considerably.

Snow covers the ground everywhere, more seems to come down each day. While Vella and Jimmy are anxious for snow to ski for pleasure I am anxious for snow alsothat I may carry on my work better, going to areas on skis that would be more difficult to walk to, perhaps wading thru a little snow. You can imagine I would rather ride anytime than walk. There is one trip I am anxious to see if I can make right side up and that is to return from a certain coal mine between two rails of the railroad track which we ride up in a box car the afternoon before. I have scheduled myself for a moonlight night for that trip. So just about next full moon think of me on a pair of skis descending from a church scrivce far into the hills. The last time I came down I was with another minister and a lady from the Extension office of the University. We rode down on a car load of coal.

We disliked to leave Palmer.That place we entered when it was woods & 4 log houses. In 5½ years we were privilegged to build a lovely large log church, a beautiful log house for the pastor and a garage and have it all paid for. That of course was due to the Engineering Dept. the Board of National Missions at New York, and to the people of the Valley itself. In fact it really contracts the bad reputation the Colonists of the Valley have obtained because of the Press. There are no lovlier people anywhere than in that valley. The farewell the Palmer folks gave us will never be forgotten. We did not deserve such lovely words or beautiful remembrences. It is indeed a challenge to us in our new field.

To you whom we saw, visited with, and learned to love even still more while "outside" this last Summer I want to say that we appreciated so much to be with you and have fellowship together. Your kindness and helpfulness meant much to us who are so far from all that we have learned to know and love in the past. Your conversations and guiding inspirations have been that which we need to go back again for a period of years to carry forward the banner of Jesus Christ.. Thank you again for your helpfulness. If we cannot return the same to you maybe we can to some other individual along the trail of life.

Sincerely,

The Bingle family-
by BJB

Dr. Kring: This is a copy of that which I sent to our various friends throughout U.S.A.
- Best wishes - Rev. B.J. Bingle & family.

College, Alaska.
Nov. 8, 1941.

Dr. Everett B. King
Secretary of Alaska Unit
Board of National Missions
166 Fifth Ave.
New York, N. Y.

My dear Dr. King:

Enclosed you will find reports coming from Miss Martin on St. Lawrence Island regarding the work at Savoonga. You will find also a drawing regarding the new building which she hopes to have. These may be duplicates of what you already have and if so and you care to return them to me I would appreciate having that which she has sent in. I am sending Miss Bannon's reports and letter with a note attached to you by regular mail.

Regarding the work at Savoonga and the building I presume that you do not have anything in mind for 1942 as per her request. At least that is what I understand your thinking to be while here in Sept. If however you do contemplate doing something you are more informed than I about the necessity of getting perhaps a building permit as I understood all unnecessary building has been banned by the government. Also to be made certain one could get all the materials, then doubly sure you could get them North when the freighter goes in June or May. That I assume would be difficult even if there was a permit.

Just a bit of information which I do not seem to have obtained from any of my reading. Just what is the time of the Spring or Summer when the folks are gone from the Island or from the vacinity of the church? To put it more constructive- what time will they be there? That question goes for Wales too. It might be that I could arrange a better schedule than a coastguard boat would afford if it came at a certain time of the year. Some of our Palmer teachers, including Miss Bromley, thought of a desire to visit the Island for purposes of information. As they are our church folk there they might be a lovely inspiration to both the Miss Bannon and Miss Martin. If a group went a plane might be chartered for the occasion and the expense might be less than a forced wait in Nome. A trip to Wales would be made also. As stated this is just outloud first thinking, may never even approach a possibility. But the time of the year element is important regardless of how I go.

On my trip to Nenana I found a group still carrying on when it looked rather dark for our work. The Episcopal folk have helped out but have not recorded it in their work whatsoever! But our absence has not left many Presbyterian marks either. The folks carrying on are not members of our church there. I hope to return in two weeks and stay rather close with that work this Winter. There is a possibility there for some small work, and I believe a youth program. It is a won er people are as good in that town as they are with no church work to any degree for so long a time. I, with Mrs. Bingle, drove out to Chatanega-(North of Fairbanks) and I believe we can get a good little S.S. going there also have sorta regular services. That will not be so easy to make in the winter, we had some little trouble yesterday in the drifts.- Tomorrow at Ester again.

Sometime ago I requested report blanks and other material that is needed on this work to be sent. Up to now I have received nothing. I am afraid my midmonth report will not be adequate for the work we are doing now. I may not be able to get all things down with the right blanks the first month as attendances at Nenana and Ester may not wish to be recorded by the folks there right away as they have run what they call a community work. Catholics and Protestants alike take part. That will come however in a short time I am sure.

Also some time ago I took up that matter about the organ (portable) that I could pick up in Seattle at the Anderson music store. I spoke with you while in Palmer and at your suggestion wrote the store and have heard nothing from them. Did you get a letter from them regardin the organ. I stated to them that the office in N.Y. would pay the account. As I knew Anderson personally I thought he would handle it that way. I really could use that organ at Chatanega.

as chairman of N. Miss. Com.

Again some time ago I wrote regard the vacancy in the Anchorage Church while Rev. Cubbage was to be at General Assembly. Concerning that I have yet heard nothing. Since I have yet to have asked a question that did not receive an answer from your office I fear the letter was perhaps lost in the mail. I will reiterate, that church will dare not be vacant for the period of time that Rev. Cubbage is to be gone. While we have been in agreement that I care not for any work in the vacinity of Anchorage yet this presents a problem which must be handled either by myself or someone else sent in. What do you have in mind about the matter? I certainly do not want to be tied down there for a period of three or near three months, but I might give it occasional help, caring for work on the other end at the same time an coming back here for a trip or so. I fear the ~~two~~ will be a big assignment. I shall be at your service however in anything you have to suggest.

I presume further that by this time you will have had all my moving expenses. I am just about down to toothpicks and water at this moment awaiting the coverage so I can pay the money I borrowed to get my goods from the station and start living. I saw a love flock of ptarmigan the other day, I might start working on them. I shot half a moose this season(not low bush either- rabbit) so it is helping us over the hump.

Accept Mrs. Bingle's and my best wishes for you and yours in your work.

Sincerely,

B.J. Bingle

November 10, 1941

AIRMAIL

Rev. Mr. B. J. Bingle
College, Alaska

Dear Bingle:

Enclosed you will find a check for $196.98 to cover your moving expenses in full. Your itemized account calls for $146.98. In addition, you say that you are out personally $50. I am adding the $50. to your itemized account, making the grand total of $196.98. I trust that this will clear the records for you.

Cordially yours,

EBK:McE

Letter with check came just before reading this - Thanks that surely helped in my problem - D98

OFFICE OF SUNDAY SCHOOL MISSIONS
*Yukon Presbytery-

College, Alaska.
Nov. 17, 1941.

Dr. Everett B. King, Sec.
Unit of Alaska Work
Board of National Missions
156 Fifth Ave.
New York, N. Y.

My dear Dr. King:

Enclosed you will find a map which I have marked to answer your question as to exact places of work in the vacinity of the town of Palmer and the town of Fairbanks.

Palmer:
1. Wasilla
2. Eklutna
3. Talkeetna

I did have work going at the Fern mine, but all the families have moved from that place now. They even took the buildings with them. I go for personal visitation. At the Independent mine I have never been able to break thru the crust. Now that we have been ruled out of the school houses by the territorial Commissioner of Education it becomes doubly hard. But I will know more about it in two weeks. To this Palmer list I hope to add Eska mine, I have that promise. I do not know about Jonesvill mine, I missed seeing Oscar Anderson the Supt. when in Anchorage. I will go up there either next week or the following one.

Fairbanks:
1. Ester mining camp
2. Chatanika ,, ,,

These have already been organized. Most of the camps are now closed that are along these creeks so we cannot have much there as far as numbers go till next March. Rev. Armstrong had a S.S. going at Livengood as well as Ester but that had to close for the Winter. I am finding it very difficult to go by stage this Winter as the stages run at times when the men change shift at the mines. That makes calling for me almost an impossibility. I have driven my car, taken Mrs. Bingle along and charged regular bus fare to cover the expenses. It would pay me to ride the bus but that would not do the work. I hope to get to some of the creeks thru Mr. Hopkins of the F.E. Co. He gave his word to that end.

There is quite a demand coming, since I have been here, from the various students that are members of the Protestant Churches of this section of Alaska that I have services in the vacinity of the University. I know you spoke with Dr. Bunnell about it while here last Sept. I asked him of your conversation. I was offered the use of the gym for serivces any Sunday afternoon I wish to use the building. In the first place I do not want to get into any complications with Rolland. Some have been going into Fairbanks for church, but the number attending is small. Too the Catholic and Episcopal folks want their students to come to town. But I do believe that if we are to care for our problem correctly, and if

we are to forestall the insistence of the other members of the Home Missions Council group up here, ie the Methodists, we are going to have to do something about the problem in some sort of an organized way. It is too far from town to be an intregal part of the town church- up there only. I believe there is opportunity for something definite, also constructive, for the community. But I cannot be here to care for this problem as it should be with some sort of regularity. Hence I need the help of the town pastor if I do anything about it at all. I have talked the matter over with Rolland somewhat but I do not believe he is so anxious for me to do much there. He does not feel that I should become involved with the University work. He has a point there but that does not care for the work. He has his hands more than full, is on the jump all the time, and doing a good work. I suggested having a United Protestant group called a Westminster club, and sorta carry out some regular program. But I had no comeback from that as yet. I feel that since I know most everyone of those young people personally from the coast North, Methodist as well as Presbyterian, that I could be of considerable help in turning things toward the church in town and keeping a Christian student community here at the University. It would definitely help the University, give a better teaching staff to the schools of the territory as the law says the schools must hire the University graduates first if qualified, and at the same time it would be doing our task, which surely comes under our jurisdiction, in a more complete way.

So far I have explained to the students that the responsibility for the matter lay with the church in town and I could not be here regularly and that I did not want to create conflicts. So far that did not satisfy. To not completely turn them down I have asked the students to come to the house for a Thanksgiving service on Thanksgiving morning, and stated that something might be worked up for a Christmas worship before they go to their homes for the holidays. What did you have in mind for the work here? I was under the impression when we had our conversation at Fredrick Md. that what I have suggested was what you had in mind. Also from my conversation with Dr. Burnell. I thought if we did have the club I could let Rolland be the head man there and I would give him the assistance. When I am in this vacinity I could relieve him so he would not have to have so much work. I am convinced since I have moved up here that the Methodist contention is correct, this religious problem can have a better solution from the vacinity of the University.--- Up to this moment I know of no contentions between the church in town and myself, I am not trying to give that idea but the reverse. But I am stating a problem that so far we have not yet solved and since you realize the problem I am asking what you think about it. Also stating whatever is done must be frequent enough to be helpful and that my time elsewhere will not allow that frequency. I must be the helper. To me something worth while can be developed here. If you wish me to go ahead alone, have the group together when I can have the time, make it contribute to the town church and not diminish, I shall be glad to go ahead. -- To make it stated in another way I feel that the job of the S.S. missionary for the years ahead- whether I or another person- could be more rounded out and insure permancy if it were tied to this University work even tho remotely. The price of gold is always tricky. But the problem the gold man faces right now is - priority. That is not so good. But that last thought is secondary, nevertheless I feel you should have the knowledge of the gold conditions presented to you.

Then there is another mission station that should be added to the above list- that is Nenana.

-Enclosed is statement to contributors 11/24/41

Sincerely, B.J. Bingle.

College, Alaska
November 1941

Dear Friends:

A new and most interesting opportunity has again been presented to us in our new assignment as Sunday School Missionary to the Yukon Presbytery. While our Presbytery extends very much over the 300,000 square miles of area which make our boundary, yet we do not claim all that as our field. But the Presbyterian Church has been assigned a sizable amount of that area by the Home Missions' Council and it is ours to care for. The main towns of Cordova, Anchorage, Palmer and Fairbanks have organized churches and a pastor for each respective place. These churches care for the larger portion of the population for which the Church has responsibility. But the remaining population - consisting of isolated whites, some Indian communities, Eskimo villages and numerous mining settlements - are visited and cared for by me as Sunday School Missionary. Two of the Eskimo villages are on St. Lawrence Island and one at Wales and in each of these places we have women missionaries.

In this first month, great inspiration has come to me as I have visited certain sections where there is real spiritual hunger. The minutes of fellowship have been happy ones for me. As much as time and conditions allow, Mrs. Bingle accompanies me and you can see the joy that this brings to the women in the homes visited. The wife of the pastor always adds a great deal to one's ministry.

On one trip I rode in a baggage car up a steep mountain side to a coal mine where there are a number of families. On this trip I was accompanied by Rev. Boyd G. Cubbage of Anchorage. There is one family that is a member of Rev. Cubbage's Presbyterian Church some seventy miles below. The woman in this home was indeed happy to have her pastor call on her way in in that mountain country. She stated that services had never been held there since the construction of the Railroad some 20 years ago. Plans are being made for regular visitations and worship services. Maybe it will be possible to get to the mine once in three months. After prayer, we descended from the mountain, on the top of a train load of coal - it was better than walking four miles to our car on the roadside.

Another time we met an old man, about twenty-five miles off the beaten trail of the Alaska Railroad. He has not lived a righteous life and he is a drinker. In the course of our two days stay, he came back again and again to the subject of being saved, as he called it. He was certain he was all right with Almighty God. Yet, in his ignorance, there was the ever-present hunger for spiritual reality and a grasp of things Eternal. As we were about to leave, we had special prayer with him for which he thanked us. He perhaps will never be a chrysanthemum in the spiritual life, but at least he can be a dandelion. That to you may not seem much but, if you did not see many other kinds of flowers, you would like even the dandelion.

And so it goes up here at this end of our field of labor! The Methodist lady, who endeavors to keep a community Sunday School going with a half Catholic staff, is deeply pleased when we can call at her home. Prayer, with them, very much cements things together a little better. Also the lady, who resides at a mining camp and remembers the prayers of her old Scotch mother, is particularly happy when we can break bread with her and have a word of prayer in our visitation. She called her neighbors and friends for a worship service. She also gathered the children for Sunday School, and all in camp were present for that school.

Our Heavenly Father only knows how our days are to be found but I am never surprised when I find other folks like the above who are scattered and isolated in this North Country. Even though, it is 20 below zero at this time of the year, we make our trips and the folks to whom we go always welcome our coming.

Yours in the Master's Work

B. J. BINGLE

November 26, 1941

AIRMAIL

Rev. Mr. B. J. Bingle
College, Alaska

Dear Brother Bingle:

Thank you for sending me the names of the places being served around Palmer and Fairbanks. From time to time you will keep me posted as to the new stations that are developed.

Relative to the University work, I feel that you would create more problems than you would answer by organizing and carrying on any type of University work at the present time. That responsibility must be in the hands of the pastor of the Fairbanks Church until some other arrangement can be presented. You have your hands full with the outside work. So far as I am concerned I cannot give my consent for you to enter into any type of university work.

Thanks for sending me a copy of the letter that you have written about your work. I think it would be quite interesting to send out and I know it will be helpful.

In regard to the question that you raised relative to supplying Anchorage while Rev. Mr. Cubbage is in attendance at General Assembly, I thought that I had made this clear to you - that you would not be involved in the responsibility for taking care of this vacancy. This vacancy will have to be cared for by Cubbage and myself. You are perfectly free to take the whole matter out of your mind and leave it with others to answer.

There is no intention on our part of starting any building work in Savoonga in 1942. Due to the priorities that the Government has on materials and due to the complicated situations that would necessarily be involved in such a building program, I would not under any circumstances consider the building in '42.

Throughout the summer most of the men folks are away from Savoonga and Gambell. I suggest, therefore, that you write to Miss Ann Bannen and to Miss Stauffer and ask them what time of the year your visit would be most profitable and most helpful. It would be foolish for you to spend a month or so at these various places when so many of the people were away.

Give my kindest regards to all the family.

Cordially yours,

EBK:McE

First statement of the

THE NEW SUNDAY SCHOOL MISSIONARY TO THE YUKON PRESBYTERY:

A new and most interesting opportunity has again been presented to us in our new assignment as Sunday School Missionary to the Yukon Presbytery. While our Presbytery extends very much over the 300,000 square miles of area which make our boundary, yet we do not claim all that as our field. But we have been assigned a sizable amount of that area by the Home Mission's Council and it is ours to care for. The main towns of Cordova, Anchorage, Palmer, and Fairbanks have each an organized church and a pastor for each respective place. These churches care for the larger portion of the population concerning which we have responsibility. But the remaining population,-consisting of isolated whites, some Indian Communities, and certain Esquimo villages, and numerous mining settlements are having to be visited and cared for by myself as Sunday School missionary. Two of these Esquimo villages are on St. Lawrence Island and one at Wales however and in each of these respective places we have a missionary nurse in charge. To these I only act as a supplement.

In this first month, great inspiration has come to me as I have visited certain sections where there is real spiritual hunger. The minutes of fellowship have been happy ones for me and I feel the same is with the individual on whom we have called. As much as time and conditions allow, I have Mrs. Bingle accompany me and you can see the joy that has come to the wife of that home. The wife of the pastor always adds a great portion to one's ministry.

On one trip I rode in a baggage car up a steep mountian side to a coal mine where there are a number of families. On this trip I was accompanied by Rev. Boyd G. Cubbage of Anchorage. Of the number of families there was one that is a member of the Rev. Cubbage's church-Presbyterian- some 70 miles below. She was indeed happy to have her pastor call upon her, way up that mountian country. She states that there have never been services held in that place since the construction of the Railroad some 20 years ago. Plans are for the beginning of a regular time

of visitation and for worship services there. Maybe it will be possible to get to the mine there once in three months. We hope to start within two weeks. After prayer we decended from that mountain on the top of a train load of coal.--(it was better than walking 4 miles to where our car was on the roadside.)

At another time we met an old man, about twentyfive miles off the beaten trail of the Alaska Railroad. He has not lived a righteous life, he is bothered considerably with drink. In the course of our two days stay he would come back to the subject of being saved, as he called it. He was sure he was alright with Almighty God, - yet in his ignorance, there was the ever-present hunger for a great spiritual reality and a grasp on things Eternal. As we were about to leave, we had special prayer with him, for which he thanked us. He perhaps will never be a chrysanthemum in the spiritual life, but at least he can be a dandelion. That to you may not seem much, but, if you did not see many other kinds of flowers, you would like even these dandelion.

And so it goes up here at this end of our field of labor. The lady, who is of Methodist background and endeavors to keep a community Sunday school going with a staff half of which are Catholic is deeply pleased when we can call at her home. Prayer with them very much cements things together just a little better. Also the lady who resides at another mining camp, remembering the prayers of her old Scotch mother, is particularly happy when we can break bread with her and have a word of prayer in our visitation. She called together her nighbors and friends for a worship service at a later date. She also gathered the children for Sunday School, and all in camp were present for that school.

Our Heavenly Father only knows how our days are to be found but I am never surprised when I find other folks as the above who are scattered and isolated in this Northe Country. Even tho it is at this time of the year around 20 below zero we make our trips and the folks to whom we go always welcome our coming.

Yours in the Master's Work,

Rev. B. J. Bingle.

College, Alaska
Dec 1- 41

Dr. Everett B. King
Board of National Missions
156 Fifth Ave.
New York, N.Y.

14.5.41

My dear Dr. King:

Enclosed you will find Application blanks for materials for the next quarter. I am hoping to get at least a part of this covered by funds from the Depositio Bleue. I believe I am getting somewhere in the attempt now. If I can get them to use Kilgore rates and pay for the same in desirable quantities I would have excelled even St. Christian Scientists.

Miss Ester & Jones will leave Nome Saturday. I am much encouraged. Did not get to both services but found out materials all no reason why I should not have a N.C. going at Esther by January 1st. Nome I plan for February things should be all set for worship services in both places (if the Population does not move out on me again as this time at Jones ville)

I was at the construction camp for the construction of the new terminal of the Alaska R.R. Steinbeck was pretty well informed when he wrote "Mice & Men". There were five hundred people at this camp however and in the short time I was there I had some good visitations. In two weeks this well planned camp should be a dandy. Now it is a little cold without their steam boilers yet functioning in all units. The sub zero temperature and steady wind is tough on the men. They are from the outside, are unacclimated & have insufficient warm apparel. Some of the "boomers" try to get warm in a little while. That hurts rather than helps. - It takes fortitude to stay on their job. - The foreman think the percentage of turnover is not high.

Nenana is encouraging. Should there not be regular report blanks coming out of Nenana as there is from each of the other organized districts? If so send me the same & I will have them filled - coming & going. If you can contact Rev. Yoest ask him to send me copy the Nenana Sooyon records.

Fraternally B J Bingle.

College, Alaska
Dec. 9, 1941

Dr. Everett B. King
Secretary of Alaska work
Board of National Missions
156 Fifth Ave.
New York, N. Y.

My dear Dr. King:

I presume by this date you are anxious to learn how things are moving along up here with the country now at war. So far we have been effected mostly by boat, train and plane movements. The boats were tied up at whatever port they were at or put into. I premume they are waiting for escort. The trains come according to the boat. The planes when they can, weather has held them up. Our radio station is again off the air. Alaska expects activity so each and everyone is on the alert.

Returned this week by the way of a caboose on a freight. For the first time on the far end I do not think I did so badly! I did not get to have the services at the coal mines I expected, those I depended on went to town. But I did get some good things lined up for next trip and some very good calling done. As I had a couple days when I did not know if train was going or not and I was in the vacinity of Anchorage Boyd asked if I would help him a little. I did some good calling for him out in one remote area. I surely cannot see how he gets one-half of the work done he has to do. His schedule is surely large. And I must confess ,or eagerly state, that his work is progressing and developing all the time. He no doubt will be doing a good work there for some good time to come.

I want to ask about my check. If you have not sent it for Nov. you better do it by air mail. It has not yet arrived and I am slowed down considerably.

Sincerely, B. F. Bingle

December 15, 1941

AIRMAIL

Rev. Mr. B. J. Bingle
College, Alaska

Dear Bert:

I was glad to get yourletter dated December 9th together with your letter of December 1st. I have just written to Mr. Youel asking him about the information relative to the Nenana Session records. As soon as I hear I shall notify y u. I do not think that we need to run any regular report blank for the Nenana Church. It is so small that I feel it can be included as one of your mission Sunday Schools.

Your salary check was mailed November 28th. I hope that you have received it before this time. If not, wire me. I suppose you will receive your December check by the time you do this letter. It is supposed to be mailed.

I am greatly encouraged with your reports and do feel that you are making a real showing for our Sunday School Missionary Cause.

Cordially yours,

EBK:McE

TO BE USED EVERY MONTH, and enclosed with the Monthly Report to Everett B. King, Secretary for Sunday School Missions

SUPPLEMENT TO MONTHLY REPORT

Of Rev. J. J. [illegible] Sunday School Missionary

Date Dec. 18, 1941

Note—This Supplement is furnished for the purpose of giving the Missionary an opportunity of reporting special work performed during the month, for which adequate space is not provided on the regular Monthly Report blank. It should be used also, to give information concerning the conditions of the field; the progress of the Community schools under the Missionary's care and any interesting incidents or experiences in connection with the month's work. Write on both sides.

Dr. Everett B. King

Board of National Missions

156 Fifth Ave. N. Y. City.

My dear Dr, King:- On separate sheet is my monthly report. It is a little late as I had the report ready to mail then the blanks came on which I should have written it so I have made it over the best I could without having something to guide me in my notes from day to day. No doubt they were on the way for some time. Without boats in convoy, some held in ports for a week at a time, one never is sure of mail. The air mail seems to be coming thru now better than ever.

I do not believe that I could have started this work at a more unique time. This month has been all below zero weather, some of it around 40 below. That makes us take extra care that the folks at the house are all right, having plenty of fuel. That also makes going rather tough, particularly if one has to drive to make his connections without too great an expense. Stuck in the snow, having to get out and put on chains, is just a part of the daily diet.

In other phase of this uniqueness is the fact that not so many people are out on the creeks right now, they are housed up for the winter in town, and are outside. What are there, are in little communities such as the places we have Sunday School. That makes everyone on own transportation and not able to get gratis kind.- That I do not like and hope to correct. But at these temperatures one dare not take a chance not finding some place to sleep inside.

This war business is not on the schedule either. I have folks in the respective places I feel I can rely on, make plans with, then come back and find that they have left the community. Some good people do not know if they will be called to service or will enlist. Technical men are in great demand. That has effected things in each camp. -- But those that take their place have children and each and all is a candidate for Eternal Life. I have just startedover again.

You will not be surprised however at the way those that are thinking so deeply now come to the missionary, or the pastor for someone to talk to in their hour of crisis. They need spiritual help. The church surely can serve in this hour.

It has been some time since I have been in a boom camp. I had to get educated all over again as to how crudely some people use the English language. There is surely a very low standard of speech, maybe not in conduct, with certain classes of male mankind that are housed together in one place. That is the one picture that I met up with at Portage Junction Construction Camp. -- But there is another picture. Within that group that one feels is so rough and tough one after some time begins to pick out certain individuals that are not that way at all. Sooner or later one gets into conversation with them. To my supprise in one instance I find one of church members from Portland, Ore. The family is much connected with the church, he when he is home. He was gratified that we had the meeting in a truck jammed with men and we built a fire together and stood beside it for four hours awaiting a freight train with a coach on so we could get to town. I think it helped to hold him steady too- so much was the urging the other way. Other men and good men were in that group, some I had met elsewhere in the Territory. My reports do not show sermons preached, or too great a visitation for that day, but I was with men, men in an abnormal relationship in life, men who had not so many clothes, men who were working in temperatures below zero with a wind coming off of salt water, men pushed from the lower strata to spend their money and strength on that which satisfieth not. That to me cannot be recorded in statistics. (not for publication as I want to go back)

On this same trip also were the employing class of folks. One is so agreeably surprised at the fine folk who head up this particular work. All, or at least a good part, have church background. Their families in the states are in church. They have been so long on the front they have almost forgotten that there was such an organization personally. Personal conversation with those men were choice hours to me.-- Incidently when I arrived at 2:30 in the morning on the caboose of a freight I had no place to go for the rest of the cold night. The man at the box car depot would not let me in. A man found me and stated I should come over to the boiler house. After an hour or so chat with 3 or 4 night workers I fixed up two boards on a cement block and went to sleep. I could have made out as I had my bed roll with me, but the boiler house arrangement was better.

I do hope to have something more in operation at Eska and Jonesville by the middle of Feb. at least. Families I relied on were gone when I arrived there this time. But the visitation there I felt was worthwhile. Two famileis particularly had just come to Alaska from the States and with their children they were anxious for their church but know no way to have anyting like church there. I have sent in mateial for Sunday School, also a Christmas program for the little folks.

Since the War is now on things get slightly trunéd around. So many things here seem to be not only in the center of the defense but of the offense. Guard duty is being almost demanded from everyone. I have not yet been on, I have told them what few times I could have gone, but I have reserved myself for the work of the church. I feel the people need the church now as never before. If I get mixed on the guard duty then that which I should do in an emergency is not possible Also I have taken the instructors course in First Aid, just in case things might happen and I would be needed to give others the necessary information for them to act properly under the circumstances.

Sincerely, B.J. Bingle

SUNDAY SCHOOL MISSIONS
of Yukon Presbytery

College, Alaska.
Dec. 18, 1941.

Dr. Everett B. King, Sec'ry
Unit of Sunday School Missions
156 Fifth Ave.
New York, N. Y.

My dear Dr. King:

The blanks have arrived as you can see for Nov. and Dec. report. I shall have them in better shape for next month as I will have materials to act as a guide.

I want to thank you personally for the lovely devotional book, "The Spiritual Diary". We all appreciate your rememberence to us at this Christimas season, we hope and pray that in some way we can repay in service for your thoughtfulness.

As the mails by boat are exceedingly unreliable would it not be possible for our reports to go in by air mail and the check from the treasurer's office come back by air mail?

Thanking you again for your helpfulness and sympathetic interest in our behalf as well as in our work, each and every one of us sends our greetings to you, to Mrs. King and your office staff.

Sincerely,

B. J. Bingle. S.M.

December 22, 1941

The Reverend B. J. Bingle
College
Alaska

Dear Bingle:

I have just received word from Dr. Youel that he left the Session Records of the Grace Presbyterian Church with Armstrong at Fairbanks.

I hope that you will have no difficulty in locating them.

Cordially yours,

Everett B. King

ebk:md

December 23, 1941

AIRMAIL

Rev. Mr. B. J. Bingle
College, Alaska

Dear Brother Bingle:

Your expense account totals $72.07 according to our adding machine. We are, therefore, having this amount mailed to you by check. Automatically we are paying your salary but, of course, it will be necessary for you to send in the voucher and reports in order to take care of your travel allowance. Your salary will be paid for the calendar month and the expense voucher will cover the period from the fifteenth to the fifteenth of each month. Be sure to itemized all expenditures over $5. The auditors are very contrary about this and demand that these items be broken down.

I am returning this expense voucher to you because it is not necessary for you to send in this voucher along with the other voucher that is attached to your report.

I have read with a great deal of interest the report of December 18th and am sure that you have been appointed at the most opportune time.

Cordially yours,

EBK:McE